Cam. e. 801.5

Ὁ ΒΑΣΑΝΟΣ ΤΗΣ ἈΛΗΘΕΙΑΣ, OR THE TOUCH-STONE OF TRUTH.

WHEREIN

VERITY by Scripture and Antiquity is plainly confirmed, and ERROUR confuted.

Delivered in certain SERMONS Preached in English by JAMES Le FRANC B.D. and Minister of the French Church in *Norwich*.

Φίλη γὰρ ἡ ἀλήθεια. Origen. *cont. Celf.* lib. 1.

Qui veritatem occultat & qui mendacium prodit, uterque rem eſt, ille quia prodeſſe non vult; Iſte quia nocere deſiderat: Auguſt. *lib. de Agon. Chriſtian.*

Epheſ. 4.25.

Putting away lying, let every man ſpeak truth.

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CAMBRIDGE,
Printed by *John Field*, Printer to the Univerſity. 1662.

TOUCH-STONE OF TRUTH

WHEREIN

Antiquity is plainly confirmed, and ERROUR confuted.

24-271

TO THE

Right Honourable and truly Noble

HORATIO Lord *TOWNSHEND*

Baron of *Linn Regis*, Lord Lieutenant

of the County of *Norfolk*, &c.

All Prosperity and Peace.

My Lord,

HAving not long since undertook to vindicate the eminent and glorious Church of *England*, from the Errors and Superstitions of the *Church of Rome*, to blot out the false aspersions which the Enemies of the Church and Nation put upon the Liturgy and Rights which she observes in the publick and sacred Worship of God; I could not choose among the Nobility of this Countrey, a fitter Person then your Honour to patronise that Work: I know

Lordship

(though unknown to you) the rare qualities and commendable vertues of your Honour; they being ſcattered abroad by your glorious fame; I am not ignorant what a Noble and Loyal Subject, the Great though Exiled Monarch of *England* had in your moſt generous Perſon, when all things were in confuſion amongſt us, and Subjects rebellious to their King; I have often heard that the Sequeſtred Clergy found a Protection and Refuge under your eminent goodneſs, as your Anceſtours, as well as your Honourable Perſon, received with all affection ſtrangers, nay, all thoſe that were faithfull to his Majeſty our Gracious Monarch, whom God preſerve, were welcome to your Honour: Your Lordſhip was not afraid to venture both life and Eſtate, to ſerve ſo excellent and incomparable a Prince, becauſe it was your glory, nay, more then

that

that, the glorious fame of your merits tels me, that your care was to preſerve the Church as well as the State; you did ſtrengthen the afflicted members of the Church of *England*, that they might keep cloſe to their Mother; and now the chiefeſt of your Lordſhips Enterpriſes clearly appears to be the bringing of the diſcontented people of this Nation to a better underſtanding; that they may be united with thoſe that do ſincerely honour the King, and acknowledge their mother the Church of *England* under the government of their pious and moſt reverend Biſhops; pardon me then (my Lord) if I have aſſumed the boldneſs to preſent your Honour with a Vindication of the Church our Mother, whom to protect was your great ambition, from the errours and ſuperſtitions of the Church of *Rome*, where I have had my Education; for as

I am not the first who have adventured a Dedication to so Noble a Person to whom the Authour is unknown, so I thought I might do this, and perhaps without offence to your Lordship; seeing the incomparable goodness of your most Honourable Person assures me of your kinde acceptance, and makes me confident that you will not reject a stranger, who wisheth you all prosperity and happiness, and further demands that favour, to be,

My Lord,

Your Honours

most humble Servant,

James Le Franc.

A Preparatory Advertisement to the *READER.*

Courteous Reader,

WHen I made these Sermons, I had no thought to print them; not onely because I am a stranger, and not well vers'd in the English tongue, but because I did judge them not worthy to appear to the publick, seeing that my young capacity is but weak, and not fit to appear to the eyes of so ingenious and learned a Nation; but the urgent request of some of my friends, and specially the calumny which some enemies of the truth cast upon the first Sermon (which is in vindication of the Church of England *from the errours and superstitions of the Church of* Rome) *prevailed so much upon me, that I could not but give them to the Press.*

Indeed having such enemies that openly and secretly vilifie my Ministry by reason of that Sermon which I gave to bring the contentious to union; I cannot but vindicate my self from their false aspersions, for I had no other intention in the Preaching of it then to take away the errours of the common people; to bring them to a better understanding and make them leave their blinde and proud leaders, that they may come to their mother the Church of England, *which their divisions had spoiled and most shamefully defiled.*

As for the other Sermons which I caused with the first to be printed by the request of my friends; I give them to inform not the learned men, but the common people, that they may see the spiritual silence by which the sons of God cease from the works of the Prince of darkness; the reall presence of Christ in the holy Sacrament against the Transubstantiation of the Church of Rome, *and Consubstantiation of the Lutherans; the spiritual*

reign

reign of our Saviour against the Millenaries Monarchical Kingdom; and the Celestial meat of God; that they may seriously consider the great mystery of our Redemption, by which their and our sins are blotted out through the precious bloud of Jesus Christ.

And if any contentious man will critically question, or enviously quarrel at my undertaking, be you (Courteous Reader) so far my Advocate as to plead in my behalf; that it is not my ambition to be exposed publick to the world, being of a mean capacity, but to be accepted of my friends, and especially as much as lay in my power to procure some good to the Church and Nation of England, which I am so much engaged to: I know that in this present conjuncture of time the matter treated of in the Sermons I give you is necessary to be known; and specially the first, which I hope will make many confess their errours, that caused divisions in the most eminent

Church

Church of England, *whom I wish to stand for ever safe upon the ground and foundation of the Apostles, Christ our blessed Lord and Saviour,*

James Le Franc.

S. *Pauls*

S. *Pauls Reproof,*

OR A

Vindication of the Church of *England* from the Errours and Superstitions of the Church of *Rome.*

Delivered in a Sermon preached at Great S. *Peters* Church in *Norwich.*

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1 Cor. 11.18.

I hear that there be divisions among you.

When I did consider the hard usages and tedious alterations of this Nation, where all things were in confusion, the right being perverted, injustice erected, and the Church persecuted, I could not but lament such a deplorable condition; but when I look upon that happy change which gives a new face unto this people, and brings all things to its order, I must sincerely confess, that it is Gods admirable work: for brethren, you see that which to me and many others seemed impossible;

ſible; you ſee our gracious Prince ſet upon his Throne, which his Majeſty by the ſpace of many years could not approach, notwithſtanding the affection and good will of his faithfull ſubjects; you ſee the glorious *Charles* the great Monarch of *England* in poſſeſſion of his own Kingdomes, and with him peace and quietneſs for the good of the perſecuted Church, that after a ſilence of perſecution where ſhe was not ſeen by the eyes of her afflicted Children, ſhe may enjoy the ſilence of proſperity in all godlineſs.

But that great favour of our God is not regarded by many of this Kingdom, who ſo envy its happineſs, that they ſeek with their unquiet minde to ruine it; they are divided from the reſt of their brethren, when as they may be united together to the glory of the great God of heaven, the God of union, the advancing of the Kingdom of Jeſus Chriſt, and ſalvation of their ſouls.

Perhaps there are many preſent that will be offended at my diſcourſe, but I will have them know, that my intention is not to pleaſe ſome, nor offend any; for it is onely to ſhew you what I with orthodox Learned men, conceive by the Scripture and Antiquity to be true; therefore I exhort you all in the Name of the Almighty God, whom you adore and fear, that you hear me with attention, humility and charity, and above all, if there be any in this Congregation that are contentious, I deſire them to hear me without partiality and prejudice,

that

that I with the grace of our blessed Saviour may remove the spirit of contention which our grand Apostle *Paul* blameth in the *Corinthians*, for in the 16. *ver.* speaking to the contentious, he saith (if they would remain in that humour) if any man seem to be contentious, we have no such custome, *neither the Churches of God*; after which he reproves the *Corinthians* for their irregularities by which they did prophane the Lords Supper, and caused divisions in the Church, saying, I praise you not that you come together, not for the better but for the worse, for when you come together in the Church (*I hear that there be divisions among you*) which last words I have chosen to entertain you with, by the special assistance of the blessed Spirit, but that you may have a clear intelligence of them, I shall divide my Text into two parts, where in the first I shall speak of the *divisions*, and in the second part I shall shew you the causes and ocasions of them as you may see in my Text, *I hear that there be divisions among you*,

The first part.

If oppression be a monster with many heads, so is division which you cannot look upon without fear and horrour, in Kingdomes, Families and Churches, for you know that there is a civil or political division which ruineth all things in Kingdomes, Cities, and Villages, for by that division Kingdomes are destroyed, men slain, Virgins deflowred, women abused, children corrupted, Cities

everted,

everted, Villages ruined, houses by fire consumed, Palaces demolished, and the most pleasant dwellings wasted, nay, more then that Emperours and glorious Kings dethroniz'd; so that nothing but desolation and ruine appears before our eyes, as you your selves lately have seen in this Kingdom; but this monster of division is not satisfied to spoil the glorious Kingdomes of the earth; it reacheth further unto private families to confound them, for there is a domestical division which everteth all œconomical order and government, and procreates confusion and disorder in families, for in that fatal division the Father is against the Son, the Son against the Father, the mother against the daughter, the daughter against the mother, the husband hates his wife, and the wife despiseth her husband; nay, you see that monster of division go up and down in the house to the ruine and destruction of all things in families, for in that division Parents neglect their children, with their employments, and spend all that they have by profusion and carelesnes.

But me thinks, I see this monster of division go yet further, and by a damnable presumption endeavour to enter into the Church of God to spoil and defile it; me thinks it prevaileth so far that the Church seems rather a chaos or confusion then a distinct fabrick, and if that Ecclesiastical monster be not stayed that it go no further, it will spoil and ruine the sacred house of the Almighty God;

which

which the Apoſtle *Paul* did well know, for hearing of the Eccleſiaſtical diuiſion among the *Corinthians*, he writes unto them to extinguiſh it, ſaying I *hear that there be diviſions among you*: *I hear* ſaith the Apoſtle, not by a ſpecial revelation (as if God ſhould have revealed him that which the *Corinthians* would not have him know) but by letters, or rather by ſome that came from *Corinth*, who informed S. *Paul* of the diſorders of the *Corinthians*, and ſo writing unto them ſaith, *I hear that there be diviſions among you*, as he had told them in the 2. verſe of the firſt Chapter, concerning their contentions about *Paul*, *Apollo*, and *Cephas*; *it hath bean declared unto me that there are contentions among you*;

But for a clear intelligence of the Eccleſiaſtical diviſion of which the Apoſtle here ſpeaks, you muſt obſerve that it is *vel circa doctrinam vel circa diſciplinam vel circa ceremonias*; Either about the doctrine, or about the diſcipline, or about ceremonies where the Eccleſiaſtical diviſion about the doctrine, is that by which the true principles & fundamental points of Religion are everted, which is ſuch a pernicious diviſion that from thence comes her peſtilent daughter hereſie; the diviſion about diſcipline is that by which the Eccleſiaſtical Juriſdiction eſtabliſhed for the correction of Chriſtian ſinners, and preſervation of the Church is deſtroyed, which is that diviſion which moſt ſhamefully brings forth licentiouſneſs; the Eccleſiaſtical

ſiaſtical diviſion about Ceremonies, is that by which the rights of the Church obſerved in the outward ſervice of God, are moſt irreverently deſpiſed and aboliſhed, which is a diviſion from which cometh ſchiſme, which the Apoſtle ſpeaks of when he ſaith, *I hear that there be diviſions among you*; for the word of my Text in the Original is σχίσματα ſchiſmes, which nevertheleſs may be extended to the diviſion about doctrine and diſcipline, by which the Church is rent as well as by that of Ceremonies and much more.

Indeed all theſe diviſions were to be found among the *Corinthians*; for among them ſome there were who would corrupt the doctrine by their erroneous opinions, ſome among the *Corinthians* did condemn the marriage, not as if it were inſtituted by a wicked God or by the devil (as *Simon* and *Saturninus* ſaid,) but as a thing ſomething impure which was not fit for a Chriſtian, whoſe life was to be every way moſt pure, which obliged the *Corinthians* to write unto the Apoſtle *Paul* to have his judgement about it, which was, that marriage was lawfull for every man, as you may ſee in the 7. Chapter of our Epiſtle, nay, honourable in all, *and the bed undefiled*; ſome among the *Corinthians*, being infected with the Sadducees hereſie, denied the reſurrection of the bodies, as you may obſerve in the 15. Chapter: ſome would defile the Chriſtian doctrine with Judaicall Superſtitions, which ſome falſe Doctours would introduce

troduce in the Church as neceſſary to ſalvation; moreover they would infect the doctrine of the Goſpel with the prophanations of the Gentiles, as it appears by the 8. and 10. Chapter; Concerning the Diſcipline and government of the Church ſome there were among the *Corinthians* who would not have any, deſiring to live according to their own minds, that they might give themſelves to all licentiouſneſs without any reprehenſion or correction; which prevailed ſo far, that the Church of *Corinth* did bear with the whoremongers, drunkards, and contentious; which gave our Apoſtle occaſion to write the 5. and 6. Chapters of our Epiſtle to extinguiſh that monſter of licentiouſneſs.

As for the Ceremonies, there was diviſion in the Church; for among the *Corinthians* ſome would not ſubmit themſelves unto the performance of them, as you may ſee in our Chapter; where you muſt obſerve that the diviſions of the *Corinthians*, were not about the ſaving knowledge of Jeſus Chriſt, nor about hereſie which everteth the doctrine; but about the manner of preaching and praying, and about the manner of receiving the holy Sacrament: Concerning the firſt, the contention was about the covering of the head, as if we ſhould now diſpute about a hat and a coife, for men and women had engaged themſelves in that diviſion: According to the cuſtome of the *Corinthians*, as well as to that of the Church

of *England* the men were to be uncovered as well during the Sermon as during the prayers, and women as now they are, were to be covered, as you may ſee by the 4. and 5. *verſes* of our Chapter, where we may very well take *praying* and *propheſying* actively and paſſively; actively, for thoſe that pray and preach, and paſſively for thoſe that joyn their vows and prayers with him that prayeth, as thoſe that are preſent at the hearing of him that preacheth; ſo that not onely he that did preach according to the cuſtome of the Church of *Corinth*, was to be uncovered, but thoſe alſo that were preſent at the hearing of the Sermon, but ſome lovers of diviſions would not ſubmit to that cuſtome; Some men covered themſelves in the holy Aſſemblies, and ſome women were uncovered, which S. *Paul* hearing of, endeavoureth to inſtruct them about theſe things, ſhewing them the lawfulneſs of that cuſtome, which the Church had thought fit to be obſerved by both Sexes in their publick and holy meetings from the *6. ver.* to the *16. ver.*

For the manner of receiving the holy Sacrament, be it ſtanding or kneeling, the Apoſtle leaves it to the cuſtome and ordering of the Church, that ſuch things might be eſtabliſhed not by the common people, but by the Eccleſiaſtical Superiours; for theſe injunctions belong onely to them, as being *ſub poteſtate ordinis*, under the power of order, which is inſinuated in the

1 *Corinth.*

1 *Corinth.* 14. at the laſt verſe; *Let all things be done*, (that is, by the Eccleſiaſtical Superiours) *decently and in order*; but if theſe injunctions regard the Eccleſiaſtical Superiours, know ye alſo that the Eccleſiaſtical corrections for the prophanation of the Lords Supper belong to their perſons, as it appeareth by our Text, *I hear that there be diviſions among you*, which hath relation to the following verſes, where the Apoſtle condemns the profanation of the *Corinthians* againſt the holy Sacrament.

And indeed it was very fit for the Apoſtle to condemn their profanation which was committed in their banquets of charity, which were kept in the Church before the participation of the Sacrament; for it came to paſs ſoon after the inſtitution of theſe banquets, that the rich men that were at the expences of them, would not tarry for the poor, and ſo the rich were drunk, and the poor hungry, as the Apoſtle ſpeaks in the 21 *ver.* of our Chapter; the rich man came to the Sacrament without reverence, being in that ſinfull and ſhamefull condition, and the poor diſcontented; for (as I have ſaid) theſe banquets were kept in the Church before the reception of the holy Sacrament, although ſoon after the Apoſtles time that cuſtome was changed, and theſe banquets kept after its celebration, as it appears by *Tertul. Apolog.* for the Chriſtians; and *Chryſoſtome in moral. homil.* 27. their prophanation then cauſed

diviſions in the Church, and diſorder among the Chriſtian *Corinthians*, which obligeth the Apoſtle *Paul* to write and ſay, *I hear that there be diviſions among you.*

But brethren, if all theſe things which I have mentioned were among the *Corinthians*, give me leave to tell you without offence, that the ſame things are to be found among us who have defiled the glorious Church of *England*, as the *Corinthians* did the eminent Church of *Corinth*: it was that Eccleſiaſtical monſter of diviſion that ſpoiled it when it did appear againſt doctrine, diſcipline and Ceremonies; and it is that monſter that is yet ready to ruine that glorious Church, which as a Phœnix is newly born of her aſhes; conſider I beſeech you the diviſions which are yet entertained amongſt us, and you ſhall ſee that they regard the Doctrine, Diſcipline, and Ceremonies, for hereſie reigneth yet in *England*; Socinians, Anabaptiſts, Quakers and Millenaries, with others, appear in great number, and with a damnable confidence endeavour to corrupt and defile the Evangelical doctrine, that they may inſinuate and ſcatter their errours and hereſies among the poor Chriſtian people; licentiouſneſs appeareth too much in this Kingdom; we are willing to give our ſelves to all the corruptions of the world; but we are not willing to be reproved for our ſins, we flatter our ſelves in our iniquities, and wickedly make uſe of the Chriſtian liberty to maintain our rebel-

rebellion: as for Schism it is too well known in this Countrey, and I wish (as my duty with my affection to this Nation obligeth me) that that monster might be hated of all, and that those that have been contentious might quietly return into the Church; let them consider that those things which they trouble the Church for, touch not the substance and body of Religion, but onely the circumstances of it, and they shall learn of our Apostle to hate divisions; for (saith he) speaking about these things to the *Corinthians*, *If any man seem to be contentious, we have no such custom, neither the Churches of God*; and to correct their irregularities about the holy Sacrament, *I hear that there be divisions among you*, which shews the contentious that schism about Ceremonies leads to prophanation about other things, and to heresie, if it be not stayed; but behold, there are some monsters that appear unto me black and obscure, coming from the dark prison of the prince of the air, the God of this world, and that is pride with many other daughters of hell, which you shall see in the second part of my Text.

The second Part.

As pride made division between God and the Angels, that are now devils, and ambition did alienate our first Parents from God, so pride and ambition makes a division between the Church and her children; for you shall often see the children of the Church to be so ambitious, that they

will esteem themselves above their mother, and indeed there is no schismatick, much more an heretick but is ambitious, and so the Shoolmen speak when they say, that a Schismatick is one who retaining the fundamental points of Religion rends impudently the Church by reason of some Rights and Ceremonies which his ambition approves not of; but me thinks that the next daughter of hell is envy, which seems sad by reason of the union which she fears in this Kingdom, for envy loves nothing but division, because that vice and immoderate affection of our soul, will never permit us to like what is done by those that we do not like, or to consent unto these things which we had no hand to in their Institution; for in the injunction of such things we are perswaded by that fatal passion that our advantage is hindred or diminished: but behold there is another which is covered with a very black garment, where you can discern nothing, and that is ignorance, which cannot inform us of the nature of those things which are imposed upon us by our Superiours, for Ignorance makes us esteem the circumstances and garments of Religion to be of as high a nature as the body and substance thereof, and by that means we cannot agree, nor receive the circumstantial things which our Superiours impose upon us for the good order of the Christian Church: but further give me leave to let another monstrous daughter of hell appear with the others, that we may eschew

the fatal effects thereof, in the knowledge of her nature, and that is obſtinacy, which is not content to cauſe diviſion but will countenance it: for obſtinacy (as every one knows) will always have us to defend that which we once have maintained and blame that which we once have declaimed againſt although we know not any reaſon for it, and ſo the obſtinate men will remain in their errours and entertain diviſion.

Now if you conſider the cauſes of our diviſions without partiality, you will confeſs with me, that Pride, Envy, Ignorance, and Obſtinacy, were thoſe monſters which would not permit, as now will not yet ſuffer the fomenters of diviſion to adhere to thoſe things which their Superiours impoſed upon them; for otherwiſe I do verily beleeve, that they had not embroyled this Nation with ſuch a cruel war; neither had they upon their pretended occaſions ſo violently perſecuted the Church; for theſe things which many (who agree in the ſubſtance of Religion with their mother the Church) contended about, are harmleſs and cannot offend moderate and prudent men, for not any of the authours of the diviſion of this Kingdom, I hope, will blame the moderation of the firſt Reformers of the Church of *England*, who ſeriouſly examined the Church of *Rome* in its Doctrine, Diſcipline, and Worſhip, to reject the Errours and Hereſies of the Doctrine, the Tyranny and oppreſſion of the Diſcipline, and the

Superſtitions of the Worſhip; and retain that which the Church of *Rome* had from the Chriſtian Primitive Church; nay, more then that, they took a way the abuſe of things indifferent in their nature, and reduced them to a lawfull uſe.

But for all that, ſome contentious, like thoſe that were in *Corinth*, of whom the Apoſtle ſpeaks when he ſaith, *I hear that there be diviſions among you*, would not be ſatisfied, they blamed many things that could be eaſily paſſed by, as now many of their imitatours do; for the white colour of the garments of the Church of *England* offend their ſight, they ſay that theſe garments are ſuperſtitiouſly uſed in the Church of *Rome*; as if in the Church of *Rome* the Clergy regular & ſecular did not uſe garments of ſeveral other colours as well as white; nay, more then that, thoſe that know the Church of *Rome*, as I have reaſon to know it (having lived among them, & in their communion 23 or 24 years) are not ignorant that ſhe makes uſe of all ſorts of colours, ſo that if we would not uſe any of thoſe ſhe makes uſe of, we ſhould go all naked, & ſo we ſhould prove very fit to be among the Adamites; but as S. *Jerome* ſaith very well againſt *Pelagius* what enmity is it againſt God if the Biſhop, Prieſt and Deacon, do go in white veſtments when they are to officiate.

Moreover, they will not admit the ſinging of the Creed nor many pious Songs, when other Proteſtants beyond the Sea, whom the contentious

approve

approve of, ſing the Lords Prayer in their temple, as the Dutch Churches and thoſe of *Heſſen*, or the ten Commandments, with that which we call the Song of *Simeon*, as our French Reformed Churches and others do; and if they tell me, that the Church of *England* cannot produce any paſſage of Scripture for the ſinging of the Creed, *&c.* I anſwer, that it is not neceſſary for circumſtantial things, and that our Proteſtants beyond the ſea, whom the cauſers of diviſion in this Kingdom do approve of, cannot bring any paſſage of Scripture to prove the ſinging of the Lords Prayer, and the ten Commandments.

But their contentious humour goes yet further, for they will not have the people anſwer in the celebration of the Divine Service, and they are offended at the repetitions which the Church of *England* makes uſe of; but

For the firſt, I ſay, that it is good according to the cuſtome of the Church of *England*, to joyn our ſelves with the Paſtours in the Church, as you did this day, in the celebration of the Divine Service, for it is nothing elſe but a ſacred concert in imitation of that which the ſacred Angels make uſe of in heaven in their praiſing of the Lord, as you may ſee in *Iſa.6.* and the Church of *England* is not the onely Church amongſt the Reformed which makes uſe of anſwers in the celebration of the Divine Service, for the Reformed Churches of *Hungaria*, *Tranſilvania* and *Lithuania*, as I am

cre-

credibly informed, make use of some answers in their Divine Service; but I need not to pleade in that manner; for if in that the *Church of England* should be alone among the Protestant Churches, I would hold it lawfull, because it is not against Scripture but rather conformable to it; when the blessed spirits and sacred Angels cry or answer one to another, *Holy, Holy, Holy, is the Lord of Hosts.*

Concerning the repetitions of the Church, let me tell you that they are as so many productions of a sacred and vehement affection like unto that of *David, Lord, have mercy upon me, Lord, have mercy upon me*; and that of the Angels, *Holy, Holy, Holy*; indeed if the Church of *England* should make use of her repetitions by number, as the Church of *Rome* doth, so that by the repeating of so many times such a prayer she should think to merit something before God, as the relaxation of some temporal punishment, or to obtain the pardon of her sins for 40. 50. or a 100. years; I would account them vain and superstitious, but it is clear that she doth not do it, for all that the Church of *England* doth intend in her repetitions, as I conceive is to inflame our zeal and affection towards God; as the Prophet *David* left us an example, that we might conform our selves to it; repeating many times the wonderful favours of our God towards the humane kinde, and saying *Psal.* 136. in every verse *for his mercy endureth for ever.*

But

But this is not all which the Authours of our diviſions condemn, for the ſigne of the Croſs made upon the forehead of the baptized Infants, paſſeth for a ſuperſtition and a reſt of Papiſm, as the commemoration of the principal myſteries of our redemption, obſerved at certain days of the year, with the Feſtival days of the Bleſſed Virgin, the Apoſtles, and Martyrs; nay, more then that, they cannot endure to hear any thing about the bowing to the Name of Jeſus.

But for the ſigne of the Croſs, thoſe that have peruſed the antiquity know that it was uſed in the Chriſtian primitive Church for a ſigne of the Chriſtian profeſſion, as it appeareth by *Tertullian*, *Cyprian*, and *Auguſtine de verbis Domini* the eighth Sermon, and that is granted by our Learned *Peter du Moulin* in his little Tractate of the *Traditions*, *Chap.*25. and I will not omit our judicious *Bucer*, who ſaith, in his firſt Book *De Regno Chriſti*, *cap.*12, "*I think that the ſigne of* "*the Croſs is neither indecent nor unprofitable, non* "*tam quod eſt in Eccleſia uſus antiquiſſimi, quam* "*quod eſt admodum ſimplex & præſentis admoniti-* "*onis crucis Chriſti*; *not ſo much becauſe it is of an* "*ancient uſe in the Church, as that it is very inno-* "*cent, and of a preſent admonition of the Croſs of* "*Chriſt.*

I confeſs that the ſigne of the Croſs is ſuperſtitiouſly uſed in the Church of *Rome*, for they make uſe of it with their holy water for the expi-

ation

ation of their venial sins, which are not to be found in the Scripture, nor in antiquity, nor in nature; they make use of the signe of the Cross to drive away the devil and scare him; they use it before a Cross, because it hath been cause (as they say) of great wonders, and occasion of the conversion of S. *Christopher*, who (as some of them say) was before engaged in the service of the devil, although it is very true, that there was never such a man as they imagine him to be: nay, they make use of the signe of the Cross before and after their meat, some being of that perswasion, that their meat and drink cannot profit them without that signe; but the Church of *England* admits none of these Superstitions, for she onely makes use of the signe of the Cross for a mark and token of the Christian profession as it was used in the Primitive Church.

And do not tell me, that it was upon occasions which are not now to be found among us, for I will tell you, that now the occasions are as great if not greater, being among those who under the profession of Christ endeavour to ruine his Church; and if that were no sin to do it in the Primitive Church, as I hope the contentious will confess, I may certainly say that it is none now to do it; but those that condemn the signe of the Cross, should not at all speak against it, for if they are persecuted as they say, let them according to the custom of the Church Primitive, make the signe of the Cross among themselves. As

As for the Festival days, or the commemoration of the principal mysteries of our Redemption, and other special favours of God which gloriously shined in the Blessed Virgin, the Apostles, and Martyrs, observed at certain days of the year; it is well known to such as are but meanly read, that it was the custome of the Christian Church before the Apostatick seat of *Rome*, as you may see by *Jerome* in his Commentary upon the Epistle to the *Galatians*, cha. 4. adding there further, that soon after the Apostles time the Histories of their lives and deaths were read in the Church, and their godly examples commended to the people; and although Antiquity is not sufficient of it self to justifie this or that Observation, yet next unto the Holy Scriptures it is to be reverenced according to that of S. *Austin*, *Epist.* 118. *tom.* 2. *post sacras Scripturas ea nobis sunt observanda quæ vel ab Apostolis profecta esse per traditionem, vel ab universalibus consiliis definita esse judicantur*; *those things are by us to be observed next unto the Holy Scriptures, which are judged to come from the Apostles by tradition, or to have been defined by general Councils.*

Indeed we must acknowledge, that many superstitions are used these days in the Church of *Rome*; for in the Festival dayes of the blessed Virgin, and holy Apostles, those of the Church of *Rome* pretend to merit before God in their sinfull devotions before such an Altar and no other,

and

and in such a Chappel; they offer unto them Vows, present them their prayers, and give them an honour which is due unto God; which if these Saints had any knowledge of, they without doubt would implore the Divine Majesty to punish their presumption; for if they could not endure such an honour upon the earth, *Act.* 10.14. as being onely proper to God, much less will they suffer it in heaven, being indued with a greater charity toward the God of glory, whom they mnst reverently adore; therefore the Church of *England* admits not these Superstitions in her Festival days; she doth nothing but meditate these days on the wonderfull graces of God, which did appear in these Saints, of whom she celebrates the commemoration, and desireth of God, that she may imitate them in the holy life and pious conversation which they did leade upon the earth, and so she saith with S. *Austin lib. de vera relig. cap.*55. *Sancti honorandi sunt propter imitationem, sed non adorandi propter religionem, the Saints are to be honoured for imitation, but not worshipped for Religion, for although these days are kept holy in Commemoration of the Saints, yet they are not kept holy to the Saints but to God.*

For the bowing at the Name of Jesus, I confess, that at first coming from the Church of *Rome I* thought it was superstitious, but having seriously examined the thing, I see that it can be done without superstition; for we owe to our blessed Saviour

Saviour an outward and inward reverence, becauſe Chriſt hath redeemed not onely our ſouls but alſo our bodies from eternal corruption, and indeed we may obſerve that in *Phil.* 2. 10. where it is ſaid, *that at the Name of Jeſus every knee ſhall bow, of things in heaven, things in earth, and things under the earth*; for although the Apoſtle ſpeaks immediately of the glory and authority given our Saviour, yet we muſt make it known inwardly and outwardly, by an inward and outward reverence: and the famous *Zanchius* acknowledgeth the lawfullneſs of the bowing at the Name of Jeſus, in that verſe of the Epiſtle to the *Philippians*, ſaying, *whereas before the Name of Jeſus was blaſphemed by almoſt all the Jews, after his death his Divinity being manifeſted, he is adored of all men, ſo that even at the mentioning of the Name of Jeſus they all bow their knees to him: atque hinc non dubito quin profecta ſit illa antiquiſsima conſuetudo in Eccleſiis, ut cum nominatur Jeſus omnes aperiant caput in teſtimonium reverentiæ & adorationis*: "and I doubt not but that from thence came "that ancient cuſtom uſed in the Churches, that "all ſhould uncover their heads at the naming of "Jeſus, in ſigne of reverence and adoration, and that is uſed not onely in the Reformed Churches of *England*, but alſo in thoſe of the Palatinate, as I have heard of thoſe that came from that place.

Indeed I muſt confeſs, that to do it as the Church of

of *Rome* doth, is a thing ſuperſtitious, for they place ſome vertue in the Name of Jeſus, *qua nomen*, conſiſting of its two ſyllables; ſo that they ſuperſtitiouſly worſhip the word it ſelf; nay, more then that, they ſay, that the Name of Jeſus, *qua nomen*, is greater, holier, and more reverent, then the Name of God, as *Cornel. à lapide* expreſſes; but the Church of *England* admits no ſuch thing, ſhe bows at the Name of Jeſus, to expreſs a ſigne of the reverence which ſhe owes not to the word it ſelf, but to Chriſt ſignified by the word; and there is no more ſuperſtition in that, then there is in the kneeling at theſe words, *Et verbum caro factum eſt, and the Word was made fleſh*; but ſome of the Learned Proteſtant Doctours conceive no Superſtition at the kneeling at theſe words; for as *Peter Martyr Coc. com. Claſſ. 4. cap. 10. ſect. 50.* ſaith, *many there be who piouſly kneel and worſhip at the hearing of theſe words of the Goſpel,* [and the Word was made fleſh,] *and yet it muſt not be ſaid, that theſe words themſelves are worſhipped, but that which is by them ſignified*; then there is no Superſtition at the bowing at the Name of *Jeſus*.

I could raiſe many other Objections, which thoſe make who love diviſion, but I will not be tedious, it is enough to tell you, that that which our divided people, enemy of the Epiſcopal Government, and of all the Rights which the *Church of England* obſerveth, blames, is approved of by all the Proteſtants beyond the Seas as good or eſteemed

esteemed as indifferent; which may be enjoyned and made necessary *necessitate convenientiæ* by the Ecclesiastical Superiours; and I remember that I heard from a *Polander* with whom I was sometimes at *Paris*, that in the Reformed Churches of *Bohemia*, and those of little *Poland*, the people kneeling did receive the Sacrament, and that these Protestants did celebrate the Feasts of our blessed Saviour, of the Virgin *Mary* mother of Christ, and of the Apostles; as in all these Churches and others, they bury the dead with certain forms, which contain Lectures, Hymns, and Prayers, which as in the Church of *England* shew the desire we Christians ought to have for the enjoying of the eternal felicity and glory both in body and soul, with those that are departed this life in the faith of Jesus Christ; whereof the Church of *Rome* superstitiously prays for the dead, that they may enjoy an eternal rest, and that their souls may be delivered from the flames of Purgatory, which is a place which they cannot finde in the Scripture, nor in the Writings of the Doctours of the Primitive Church, as it appears by some of the Learnedest of our adversaries, for *Fisher* Bishop of *Rochester* in his Writings against *Luther*, says, that in the ancient Writers there is little or no mention of Purgatory; and *Durand* doth ingeniously confess, that *Ambrose*, *Austin*, *Hilary* and *Jerome* do not at all speak of Purgatory; as *Marcus* as it is reported Bishop of *Ephesus* declared in the Coun-

cel of *Florence*, that *Chryſoſtome* denied it; by that then you ſee that thoſe things which the Church of *England* obſerveth, are harmleſs, and have nothing of Popery with them, which is ſo evident, that ſome of the moſt eminent Miniſters of the Reformed Churches of *France*, M. *du Moulin*, and the Learned *Bochart* did in the Engliſh Churches follow their cuſtomes, which they did approve of as good and lawful, as it appears by their letters to ſeveral Biſhops of *England*; for indeed I may ſay, if they had thought that their cuſtomes and ceremonies had been ſinfull, they had not communicated with the Church of *England*.

And if you tell me, why do not then the Churches of *France* and others beyond the Seas, obſerve the ſame Ceremonies, I will anſwer with the Church of *England* according to the 34. of her Articles, that it is not neceſſary, that ceremonies be in all places one and utterly like, for at all times ſaith the Article, they have been divers, and may be changed according to the diverſity of countreys, times, and mens manners; let then thoſe that will not ſubmit to the order of the Church conſider theſe things, and I am ſure that we ſhall not have occaſion to ſay with the Apoſtle, *I hear that there be diviſions among you*: Indeed brethren, not to ſubmit our ſelves to the cuſtomes of the Churches in things which are not contrary to Scripture, is a ſigne of a notable frowardneſs, and a token of an humour which abhorreth tranquillity

and

and concord, ſaith the Learned *du Moulin*, in his Book concerning traditions, *chap.24. pag.346.* for we ought to conform our ſelves to ſuch cuſtomes and ceremonies of the Church; as *Ferome* in his Epiſtle to *Lucinius*, teaches us, ſaying, I think that I muſt tell you that the Eccleſiaſticall Traditions, ſpecially thoſe that are not contrary to faith ought to be obſerved, as we have received them from our anceſtors, and ſo ſpeaks S. *Ambroſe* to S. *Auſtin*, and S. *Auſtin* to *Januarius*, *epiſt.*118. ſaying, when I am at *Rome* I faſt on Saturday, but when I am at *Millan*, I do not faſt; ſo when you come into ſome Church keep her cuſtom, if you will not ſcandalize any nor be ſcandalized of any; and indeed it is neceſſary for Chriſtians to ſubmit to cuſtoms, not neceſſary in their natures, for if the evil be not ſo great as touching the doctrine, it may be very great as touching the manners and diſorders which from thence come forth.

But give me leave to go yet further, to take away an errour which is common in this Nation, and among the enemies of the Church of *England*, who ſay, that the Liturgy is taken from the Maſs, nay, is nothing but the Maſs in Engliſh, celebrated in the ſame manner the Church of *Rome* doth, which makes a great impreſſion in the common people.

To anſwer unto that; I ſay, that (although the Church of *England* had taken her Liturgy out of the Maſs-book, it would not follow that the

Liturgy ſhould not be good except they ſhew me, that all which is in the Maſs is falſe and erroneous, which cannot be: for if it were ſo, the Creed and the Lords Prayer, which is ſaid with the Maſs, ſhould not be good, nay, ſhould be erroneous; but let me tell you, that it is a falſe aſperſion and calumny, which the contentious of this Nation, put upon the Liturgy of the Church of *England*, when they ſay, that it is drawn from the Maſs, for in the Maſs they ſhall not finde the manner of the confeſſion and abſolution of our ſins, as it is inſerted in the Liturgy of the Church of *England*; they ſhall not finde in the Maſs the *Te Deum*, or ſong of S. *Ambroſe*, the *Benedicite*, or *Song of the three Children*, as they are to be found in the Engliſh Liturgy; they ſhall not finde in the Maſs, many prayers that are to be found in the Liturgy of the Church of *England*, nor the Litany which ſhe makes uſe of; they ſhall not finde in the Maſs the ten Commandments, nor the Commination or threatning made unto thoſe who perſevere in their iniquities, nor many other things, which are piouſly and truly ſet down in the Engliſh Liturgy; but they ſhall finde in the Maſs the ſuperſtitious invocation of creatures, of Angels, men and women; the prayers for the ſouls of thoſe who (as the Church of *Rome* ſaith, are in Purgatory, grounded upon the merits of the Saints, or on ſome bones which they call Reliques; and above all they ſhall finde in the Maſs a new ſacrifice of

Jeſus

Jesus Christ offered unto God the Father for the living and the dead; but you shall not finde these things in the Liturgy of the Church of *England*, for the Church of *England* condemneth all these Superstitions and abominations in 22. and 31. of her Articles.

Moreover, the Liturgy of the Church of *England* is not onely different from the Mass in its matter and form, but also in the manner of its celebration, and use of it; for the Mass is onely celebrated in the morning, and after 12 of the clock there is no Mass private nor solemnal to be said; in a Cathedral Roman Church 20. or 30. Masses are sometimes celebrated at the same time in the several Chappels thereof, and one Mass being said, a Priest cometh in the place of the other, that hath finished his Mass to celebrate his, having afore confessed some of his sins to another Priest, and so sometimes about an hundred Masses will be celebrated in a morning in the same Cathedral. In the Mass, the Priest begins with a great signe of the Cross upon his forehead, his stomack and his shoulders, and then joyning his hands afore his breast, he saith, *Introibo ad altare Dei*, &c. and after the ending of the *Introite*, after the *Confiteor*, to *God*, to *the Virgin Mary*, to *Michael the Archangel*, to *John the Baptist*, to the *Apostles Peter and Paul*, and to all the Saints; the Priest goes up to the Altar to perform the Mass, speaking sometime in secret, sometime with a low

voice, and ſometime with a loud one, except it be a ſolemn Maſs, where the voice is higher for the moſt part, and the Prieſt that celebrates it doth many things that are not obſerved in the private Maſs, and ſpeaks to the Incenſe, and bleſſes it in that manner, ſaying, *be bleſſed Incenſe through him, in whoſe honour thou ſhalt be burned*, and that in Latine, as the reſt of the Maſs: ſometimes the Prieſt turneth himſelf, and ſhews his face to the people to ſay *Orate fratres*, *Pray ye brethren*, or *Ite, miſſa eſt*, *go ye*, *this is the leave or diſmiſsion*; at that part of the Maſs called the Offertory, the young man or childe who anſwereth to the Prieſt, and ſerves him in a private Maſs, or the ſub-deacon which ſerveth the Prieſt with a Deacon, in a ſolemn Maſs, goes up to the corner of the Altar, where he takes two little bottles, in one of which there is wine, and the other water; he gives them to the Prieſt that came to him; who takes them to pour into the Chalice or cup wine and water; after that the Prieſt draws himſelf to the middle of the Altar right againſt an Image of Chriſt upon the Croſs, or of ſome Saint, where he makes the Signe of the Croſs with the Chalice, which he after puts upon the Altar, and covers with the cloth called the Corporaſs: then the Prieſt comes again to him that ſerveth at the Maſs, to waſh his hands, ſaying, when the young man pours water upon his fingers, *Lovabo manus meas inter innocentes*, &c. *I will waſh my hands among*

mong the innocents, &c. in the canon of the Maſs before the conſecration of the Hoſt, the Prieſt makes many ſignes of the Croſs, and after the conſecration many more, that the aſſaults of the devil may not prevail againſt it, as *Innocent* the third Pope teaches, *lib. 2. de Myſter. Miſſæ, cap. 58.* towards the ending of the Maſs, the Prieſt ſtretches out to the young man, or other that ſerves him the empty Chalice, who pours wine into it where with the Prieſt waſheth his mouth, becauſe it is the wine of Purification; a little after he waſheth his fingers, wipes them, and drinks that waſhing, and then kiſſing the Altar he bows and inclines his head towards the Croſs, and turning himſelf to the people, he finiſheth the Maſs, ſaying, *Benedicat vos*, &c. except it be a Maſs for the dead where the Prieſt ſaith in lieu of it, *Requieſcant in pace, let them reſt in peace.*

As for the Veſtments which they uſe in the Maſs, they are alſo different from thoſe of the Church of *England*; they make uſe of no Surplice in the Maſs; for when the Prieſt dreſſes himſelf, firſt he puts the *Amice*, which covers the Prieſts head in the form of a hood, after the *Amice* the Prieſt puts the *Albe*, which is like a white ſhirt, about the borders whereof there is ſome light work with green or red ſilk, upon the *Albe* the *Girdle* is put, which is white, and adorned with two toſſels of the ſame colour; the *Stole* comes after, which is for the moſt part very glori-

ous, and hangs on the right and on the left hand of the Priest, who after the *Stole* puts the *Maniple* in the fashion of a napkin upon the left arm, and for the last Vestment he takes the *Chasuble*, which is a most rich Vestment that covers all the others that are upon him except the *Amice*, which especially is seen when a Friar celebrates the Mass: besides these Vestments, when a Bishop of the Church of *Rome* saith a Mass, he hath *Sandals*, which they call Apostolick shoes, he hath the Episcopal breeches, the *Tunique*, and the *Dalmatique*; he hath also the Episcopal *Gloves*, the *Rings* and the *Cross*, &c. which are as many enigmatical ornaments, and of an abstruse intelligence, which we shall leave to them; by that you see how the Church of *England* differeth from the Church of *Rome*, & the Liturgy from the service of the Mass, in its matter, form and manner of its celebration.

But me thinks, that I hear some of the factious say, whatsoever you say there is something of the Mass in the Liturgy of the Church of *England*, and much of the *Breviary* (which is a Book different from that of the Mass; to which I answer, that there is nothing of the corrupted service of the Mass; and if there be something in the Liturgy which is observed and said with the Mass, and read in the *Breviary*, I say that it is what is good and what was observed in the Christian Primitive Church, leaving what was not good to the Church of *Rome* and her superstitious inventions.

Con-

Concluſion and Application.

Now let us conclude with Application, and to remove the diviſions which are now in the Land, let us be of one minde, and of one perſwaſion, that we may ſee this Kingdom flouriſh in peace and truth: for if diviſions cauſe ſuch diſorders and confuſions in States, Families, and Churches, as you your ſelves by ſad experience know, you will confeſs with me, that union cannot but bring peace, and procreate good order unto them; for union conſerveth the kingdoms of the earth, keeps families in awe, and preſerveth the Churches of God from ſchiſm, licentiouſneſs and hereſie; you know that the God of heaven is a God of union, who hateth diviſion which deſtroyeth his works of nature, and that of his grace, in which appeareth an admirable and inexplicable union; for by the work of his grace our bleſſed Saviour united unto God thoſe who were divided from him by their iniquities, and by that gracious work, earth is united with heaven, and men with Angels.

Then let us all that are here preſent embrace that vertue and daughter of heaven, *union*, which leads us to the God of order: all the ſacred Scripture preacheth nothing elſe but union, and as our Apoſtle *Paul* exhorteth unto it the *Corinthians*, ſo do I exhort you all unto union, and beſeech you with him *by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame things, and that there be*

no

no diviſions among you, but that you be perfectly joyned together in the ſame minde, and in the ſame judgement, 1 Cor. 1. 10. and do not tell me, that your conſcience cannot bear with thoſe things which are impoſed upon you; for if you ſeriouſly conſider the occaſions of our fatal diviſions, you will finde them to be no ſufficient occaſions; examine without partiality, your reaſons, and I am ſure that you will not finde any ſufficient argument for your diviſion; for all that you can plead, will appear to be under ſome of thoſe monſters, pride, envy, ignorance or obſtinacy: do not ſay in your ſelves, I have ſo much ſpoken againſt theſe circumſtantial things, that I do not know how I ſhall ſubmit my ſelf again to theſe orders and injunctions; for beſides you have the commandment of an *Auguſt* Parliament, which you muſt ſubmit unto, let me tell you that ſuch conſiderations proceed from the devil, the god of this world, and the Prince of diviſion, who doth what he can to hinder the glorious union which we hope the great God of heaven, will give unto this Nation, to the glory of his great Name, and the advancing of the ſpiritual kingdom of his Son Jeſus Chriſt.

Let us repent, brethren, in the conſideration of our ſins, which brought theſe diſorders in this kingdom; it is no ſhame before God, and angels, and men, but rather a commendation and glory; let men ſay what they will, but regard not what they

they ſay, obey God, the King, and the Church; but let your obedience be ſincere and without hypocriſie, otherwiſe you keep the diviſions in your hearts, which will break out at the firſt occaſion.

Conſider theſe things with an impartial eye, and I am ſure that you will endeavour to baniſh out of this Nation that horrible and bloudy monſter of diviſion, and that for the circumſtances and the garments of Religion, you will not embroil this glorious kingdom with new wars, and ſpoil the Church of God to give way to all ſchiſmaticks and hereticks, who ariſe from the ruine of the Church: I could go yet further in the repreſentation of the diſorders which are cauſed by contentious perſons, but I will not any longer treſpaſs on your patience, for I will finiſh my diſcourſe at this time, deſiring that the peace of God which paſſeth all underſtanding, may keep your hearts and minde from ſchiſm, licentiouſneſs, and hereſie: *Amen.*

TO

TO THE
Right Honourable and Vertuous *THOMAS* Lord *RICHARDSON* Baron of *Cramond*, &c.

All happiness and Peace.

Right Honourable,

IF *Presents ought to be worthy of those to whom we present them; I must ingeniously confess, that it is in vain for me to offer your Lordship any thing, being deprived of that eminent capacity; and indeed persons of quality and eminency as your Honour is, must not expect such presents from their inferiours; yet (Noble Sir) I hope you will receive that which I present here to your Lordship: I confess, it is something presumptuous in me to make use of your Name to ennoble my Sermon unto others, but I am perswaded that the*

the most excellent courtesie which shineth in your most noble Person, will excuse a stranger, nay, will suffer me to present you with a heavenly silence, where you may see the fatal Eclipse of the Church of God, under the bloody persecutions of its enemies, with her happiness and prosperity at the cessation of her afflictions, but specially the great mystery of our redemption, that procures unto angels and men a profound silence of admiration; for I am not ignorant that your Lordship takes a singular pleasure at such celestial meditations, your most vertuous person being perswaded, that not onely the poor but the rich also are redeemed by the precious blood of Jesus Christ, and obliged to give silence to all the sinfull motions of our corrupted nature; and indeed your great charity towards the poor members of our blessed Saviour, and singular affection to the Clergy, is a sufficient token of that verity, nay, an example to draw others to the imitation of the noble daughter

of

of heaven, vertue, and force the most profane to abandon vice, that monstrous child of hell; I could say much more of the singular vertues which nature and grace have adorned your Lordship with; nay, of your singular affection to the great Monarch of England, *and the Church, but that would prove needless, it being so manifest to all; that therefore which I shall say for the present, if you will grant me that liberty, is, that I am,*

My Lord,

Your Honours

most humble Servant,

James Le Franc.

The

The Churches Spiritual Silence:

Delivered in a Sermon Preached at the Cathedral in *Norwich.*

REVEL. 8. 1.

There was Silence in heaven about the space of half an hour.

AS in difficult and obscure things we do not know which way to turn our selves, so in the matter which I have now in hand, I do not know whether I shall speak or keep silence; me thinks that S. *John* tels me, that I must stay to contemplate the great wonders that are seen in heaven at the opening of the seventh seal; it seems that I must keep silence, because the sacred Angels do not speak themselves, and dare not sound their trumpets, lest they should hinder the great agitations of heaven, which appear in this silence: indeed I could speak at the opening of the first, second, third and fourth seals of the book, in which is written, within, and on the back-side the great myste-

ry of our redemption, the conservation of the Church, and the punishment of prophane and wicked men; for at the opening of these seals, there was no silence kept, as you may evidently see in the 6. Chapter; the beasts be Angels or Evangelists, as some learned men will have it, crying *Come and see*; I could break silence at the opening of the fifth seal, because you may easily perceive, that there was no silence at the opening of it; hearing under the *altar the souls of them that were slain for the Word of God*, crying with a loud voice and saying, *How long, O Lord, holy and true, dost thou not judge and avenge our blood*; Moreover, I could speak at the opening of the sixth seal, for at the opening of it *a great noise was heard, behold, there was an earthquake*, which learns us, that we must not keep silence; but at the opening of the seventh seal, I do not see how I may speak; for at the opening of that seal there was silence: I am at a stand, not knowing which is best for me to do, whether to speak or keep silence; but seeing that I came to this place to inform you about that heavenly silence, I must break it, and implore the assistance not of angels, nor of men, but of our blessed Saviour, who hath prevailed to *open the book, and loose the seven seals thereof*; for you know, that the *Lion of the tribe of Judah* is he that can give me leave to speak in this silence, which S. *John* speaks of, saying, *there was silence in heaven about the space of half an hour*, which

which are the words that I have choſen to entertain you with by the ſpecial aſſiſtance of the bleſſed Spirit: but for a clear intelligence of them, I ſhall divide my text into two parts, where in the firſt part, I ſhall ſpeak of the ſilence which was kept in heaven in theſe words, *there was ſilence in heaven*; and in the ſecond part I will ſhew you the duration of it, *about the ſpace of half an hour.*

The firſt Part.

To know well the ſilence which S. *John* ſpeaks of, we muſt firſt enter into the place where it was kept, heaven, *there was ſilence in heaven*; but as that place is ſomething obſcure by reaſon of its ſeveral acceptions, we muſt obſerve that here by heaven is not underſtood the air, which the Scripture calls *heaven*, Gen. 8.2. the place of generation of many imperfect mixt bodies, ice, dew, clouds, rain, hail, blazing ſtars, and other moiſt and fiery impreſſions, as if theſe productions ſhould ceaſe in its breaſt, or the air ſhould reſt from its agitation; neither is it underſtood by heaven the skie, that ſhining and bright heaven adorned with an infinite number of glorious ſtars, as if there were a ceſſation of the motion of thoſe ſhining bodies; nor is it meant the ſupream or higheſt heaven, the place of habitation of the ſacred angels and bleſſed ſouls, which the Scripture calls the third heaven, 2 *Cor.* 12.2. as if there ſhould be a ſuſpenſion of the heavenly actions of the Citizens of that glorious palace; nor is heaven to be

understood in this place of the triumphant Church, a glorious part of the mysticall body of our dear Saviour; which sometimes the Scripture calls heaven, *Eph.*1.10. *Col.*1.20. as if these glorious natures should cease to render their *Hallelujahs* and Thanks-givings unto the Almighty God who is set upon his throne of majesty and glory,

For here we must understand by heaven the militant Church upon the earth, as it clearly appears by the preceding Chapter where you hear an angel cry with a loud voice to the four angels, which did represent the four illustrious kingdoms of the earth, with their Monarchs, or the devils to whom it was given to hurt the earth and the sea, saying, *hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads*; after which S. *John* beheld a great multitude of men who were to suffer martyrdom for Christ, and wash their robes white in the bloud of the Lamb, nay, whom Christ was to lead unto the living and eternal fountains of waters; and immediately after the Church of God, admires the great mystery of our redemption in Christ, for which she suffereth: for it followeth, and when he had opened the seventh seal, there *was silence in heaven*, and indeed the Scripture calls not seldome the militant Church heaven, as you may see, *Dan.*8.10. where it is said, that the *little horn* which did represent the power of a Potent but wicked

King,

King, *intra & extra Eccleſiam*, within and without the Church, *waxed great even to the hoſt of heaven*, that is, the militant Church: ſo in the *Revelation* 12. chapter, 4. verſe, we reade that the *great red dragon the devil*, with his well affected creatures, by his fraudulent allurements, *drew with his tail* (the antichriſt that follows the devils ſteps) *the third part of the ſtars of heaven*, that is, the great perſons of the militant Church, which are eminent in learning, humane wiſdom, nobility, and riches; and in my text *there was ſilence in heaven*, the militant Church; which obligeth me to tell you, that there are three conſiderations, for which the militant Church is called heaven.

Firſt, becauſe the birth of the militant Church is from heaven, for *ſhe is born of God*, 1 Joh. 5. 1. and ſo I may ſay with S. *Johh*, *I ſaw the holy city*, the militant Church, *coming down from God out of heaven.*

2. She is ſo called, becauſe the inheritance thereof is an inheritance of heaven, and therefore it is called the *inheritance of the Saints*, Col. 1. 12.

3. The militant Church is called heaven, becauſe her *converſation is in heaven*, as the great Apoſtle tels us; *Phil.* 3. 20. and ſo our bleſſed Saviour calls often his viſible Church the kingdom of heaven, which agrees with our aſſertion of that word *heaven*, the militant Church, of which it is ſpoken, when S. *Johh* ſaith, *there was ſilence in heaven.*

But having ſeen the place where ſilence was kept, the militant Church; let us now conſider the *ſilence*, and give me leave to make a reflection upon it: *Silence* (brethren) which the Hebrews call חרש *chereſh*, and the Greek σιγὴ, if we conſider it in general, is nothing elſe but a ceſſation of the external and viſible actions of the ſenſible, inſenſible, and reaſonable creatures; and ſo the learned men call the quietneſs of the water, *ſilence*, when the water doth not move its moiſt ſubſtance; nay, the conjunction of the moon with the moſt bright ſun, where ſhe ſeems to be raviſhed in contemplation of ſo glorious a Planet, is called *ſilence*; and the herbs and flowers which ceaſe from growing, are ſaid to be ſilent, but it is not of that manner of ſilence which is here ſpoken of; for in this place *ſilence* is taken for a ſuſpenſion of the outward actions of the intelligent creatures, but properly of men, as the place where ſilence is kept, evidently ſhews, heaven the militant Church, of which they onely are members, not the angels.

But you muſt know, that there are ſeveral ſorts of ſilence attributed unto them, which I muſt declare unto you for the better illuſtration of the *ſilence* which S. *John* ſpeaks of.

Firſt, there is *ſilentium perſecutionis*, the ſilence of perſecution.

Secondly, *ſilentium pacis*, the ſilence of peace and proſperity.

Thirdly,

Thirdly, *silentium admirationis*, the silence of admiration.

The silence of the Church which is of persecution, is the cessation of the publick worship of God by reason of the persecutions, which the Church suffereth for Christ under the enemies of the Gospel, as it did appear in the birth of the Christian Church, which was followed with a cruell silence, and I suppose that you have heard of the great eclipse of the militant Church under the ten persecutions, and specially the tenth bloudy and most cruel persecution under the Emperours *Diocletianus*, *Maximianus*, *Galienus*, *Maxentius*, *Maximinus*, and *Licinius*; and how the militant Church at that time was in a profound silence; for you know that by the space of twenty years the Church was such, that she could not be seen by the eyes of her afflicted children, nor by the piercing sight of her persecutours who boasted to have utterly extinguished the Christians; at that time there was *silence in heaven*, for the Church of God was silent by reason of her persecutions; she was in her mourning apparel being under the cross, the places of her refuge were the desarts, her palaces the dens of the wilde beasts, her most pleasant dwellings the habitation of serpents and other most venemous creatures; her voice was not heard; and she could not publickly entertain her self with her sweet and most amiable bridegroom, and say, *I will rise now and go about the city in the*

streets, and in the broad ways, I will publickly seek him whom my soul loveth, Cant. 3. 2. Now if we make reflection upon this Nation, we may truly say, that *there was silence in heaven*, when the Usurpers of this Kingdom did sit upon the Throne of our gracious Monarch *Charles the Second*; for at that time the Church of *England* was in a deep silence; her sumptuous and magnificent buildings, erected to offer to God our publick but spiritual sacrifices, were demolished, the mother and children persecuted, and all her publick and holy meetings prohibited; so that she could not with a loud voice call her afflicted children to give them any consolation, or mollifie the sorrows of their souls.

I know that some learned men take the silence of the Church, which S. *John* here speaks of, according to that sense, by an allusion to the Angel who was to perform the sacred function upon the altar of incense, as you may see in the third verse of our Chapter; for you must know, that when the Levitical Priests killed the beasts which were to be offered in sacrifice, *there was a great noise heard in the temple by the roaring of the beasts, which were tied fast to the horns of the altar of the burnt-offerings*, and from thence were called *victimæ*, victims, *quia animalia vincta ad altare immolabantur*, because the beasts were tied to the altar at their immolation; but when they burned incense there was silence in the Church, every one

did

did consult in their hearts with the Almighty God of *Israel*, and as the pious *Hannah*, moved onely their lips, but did not open their mouths to cause any noise in the temple, as you may observe *Luk.* 1. 10. where you reade, that *the whole multitude of the people were praying without at the time of the incense*; so by an allusion to the offering of the sacred incense where silence was kept, they understand the silence of persecution, wherein the Church is in a profound silence by reason of her persecutours.

But leaving that opinion I pass unto the silence of peace and prosperity, to tell you, that it is a cessation in regard of the Church, of her persecutions, when she publickly resteth from her cruel labours, begins to take breath, and publickly receives a great and exceeding consolation from her dear Saviour and blessed Lord, where in that condition the Church of God remains in a profound silence, considering with her self how God is carefull of those that are in affliction for his sake, & as he comforts them by his holy Spirit inwardly, although under the burthen of persecution, so he delivers them from their calamities, and restoreth his people into a peaceable and sweet condition both in body and soul, as it was done in the time of *Constantine* the great, where the Church began to respire from her cruel persecutions, for at that time *there was silence in heaven*, silence of prosperity and peace; and so we may say, *there is silence*

in heaven, when the Church of God is in a peaceable and quiet condition, without schisms and divisions.

But we must go further, and evidently see that it is of the silence of admiration that S. *John* speaks of when he saith, *there was silence in heaven*, because this silence tends to the present action, where angels and men are ravished in the contemplation of it; for it was kept at the opening of the seventh seal, as you may see in the beginning of the 1. *ver.* by the words that immediately precede my Text; and therefore you must observe, that here is question of a great and sublime mystery which was to cause unto the Jews and Gentiles a profound silence, in the consideration of it; do you not see all the court of heaven to be silent, the angels that are sent for the protection of the militant Church, dare not sound their trumpets, lest any thing should hinder the great and sublime actings which did appear in the Church, to teach us, that we must keep silence, to contemplate with admiration what is acted in heaven? me thinks I see the Church in a profound silence, she is admiring with amazement that great mystery, the object of her contemplation, and let me tell you, that it is not without cause, seeing it is the matter of the great mystery of our redemption, which the militant Church upon the earth admireth in every age with a profound silence; for at the opening of the seventh

seal,

ſeal, Chriſt God and man, the cauſe of this ſilence, appeareth, for the *angel that came and ſtood at the altar* is our bleſſed Saviour, as the beſt of interpreters teach us, *God manifeſted in the fleſh*, an object which angels and men are not us'd to behold, Chriſt the *angel of the great council*, and the *meſſenger of the covenant*, as the Prophet *Malachy* tels us, *Mal.* 3.1. Chriſt our high-Prieſt who offered a ſacrifice not of beaſts, but of himſelf upon the altar of the Croſs, and therefore at his coming into the world to aſſume our humane nature to ſatisfie the divine juſtice for mens ſins, he cauſed a great admiration unto angels, and at his manifeſtation procured in heaven, the militant Church, a profound ſilence.

But that you may have a greater ſatisfaction, I beſeech you look upon the 3. *verſe* of our Chapter, and you will eaſily ſee the cauſe of this ſilence to be Chriſt our Redeemer, for it is ſaid in that verſe, that *another angel*, Chriſt our Prieſt and Mediatour, *came*, having aſſumed our humane nature, *and ſtood at the altar*, to ſhew us, that he was offered in ſacrifice for our ſins; where you muſt obſerve, that Chriſt is our *Prieſt* according to both his natures, our *altar* according to his divine nature; for as *the altar ſanctified the oblation*, Mat. 23.19. ſo Chriſt as God ſanctified himſelf in his humane nature, according to which humane nature Chriſt properly is our ſacrifice, as you may ſee in the firſt Chapter of the Epiſtle to the *Coloſſians*,

Iosians, 22. *ver.* and in 1 *Pet.* 4.1. although the principal vertue of his sacrifice did depend on his divine nature; Moreover it is said, that the *angel had a golden censer*, to teach us, that Christ gave God the Father a perfect and eternal satisfaction, that we might be delivered from the eternal slavery of the prince of darkness, which our sins had made us subject to; and further it saith, that *much incense was given him*, to shew us, that the peculiar office of Christ, is to present God the Father the prayers of the righteous, and make them acceptable unto him through his intercession, which alone without the intercession of the departed Saints, is sufficient for all those that he redeemed by his precious bloud, as you may see in the 4. *verse*, where it is said, *that the smoak of the incense which came with the prayers of the Saints, ascended up before God out of the angels hand*; all which things could not but cause silence in heaven, the militant Church, and ravish with admiration all the intelligent creatures in the opening of so *great a mystery which the angels desire to look into*, 1 Pet. 1.12.

Moreover, seeing that the *angel* Christ, *took the censer, and filled it with fire of the altar*, as we reade in the 5. *verse*, *and cast it into the earth*, to prepare by that sacred fire the Ministers of the holy Gospel, to preach one Jesus Christ and *him crucified*, as he did after his ascension into the glorious palace of his Father, as we reade *Act.* 2.3.

the

the Church could not but keep silence, and further *hearing voices, thundrings, lightnings,* and *earthquakes* at the opening of the great and sublime mystery of our redemption, for the confirmation of it she could not but admire with a profound silence such prodigious effects, as many for certain do in this world at the hearing of this great mystery, and I hope many in this company cannot but wonder at it, and say, being ravished in admiration with S. *John*, at the opening of so great a mystery, *there was silence in heaven*; but I am afraid of abusing of your patience, seeing that this silence should continue but half an hour, *there was silence in heaven about the space of half an hour*, which leads me to the second part of my Text.

The second part.

As the intelligent creatures are limited and finite; so is their contemplation which doth not permit them to consider several things at once; for their understandings present them the objects one after another, according to the capacity of their natures, and indeed God alone is he who can at once comprehend all things, because he alone compasseth about all the creatures of the Universe, and which is most admirable in the knowledge which God hath of all things, is, that to know them he doth not look upon them, but upon himself; for in his wisdom he sees the eternal models of all things, and in his will the efficient cause of all the events, so that by the knowledge

that

that God hath of himself he knoweth all things; but it is not so with the intelligent creatures, for they must alternatively and by degrees consider several natures, whether they look upon them *Intuitivè*, intuitively as angels; or *discursivè*, discursively as men; or consider them with admiration, as both angels and men, as you may see in our Text; *there was silence in heaven for the space of half an hour*, because the sacred attendants of the militant Church could not at once in a moment perceive all those wonders which we have told you were seen in heaven during the celestial silence, of which S. *John* speaks, saying, *there was silence in heaven for the space of half an hour.*

But this duration of time *half an hour*, hath some difficulty in its explication; for some learned men will have it to be the duration of the external peace of the Church of God under *Constantine the Great*, which seemed to have lasted but about the *space of half an hour*, for soon after that peace heresies and schisms did spring up in the Church, as it did appear by the *Arians*, against whom the great *Council of Nice* was held, being called by *Constantine* the Emperour; *Lyranus* will have the *space of half an hour* to be the duration of the persecution of *Julian* the Apostate, who imposed silence unto the Church, and commanded her not to instruct her children, nor give them any consolation grounded upon the merit of our blessed Saviour, which continued but a little while,

while, *about the ſpace of half an hour*, for ſoon after he died in the wars, which he did undertake againſt the *Perſians*, where this monſtrous Apoſtate vomited out a damnable blaſphemy againſt our bleſſed Lord, whom he uſed to call *Galilean*, for he dying took ſome of his bloud, & caſt it up in the air, and ſaid *Viciſti Galilæe, viciſti*; thou haſt overcome *Galilean*, thou haſt overcome at laſt: but

Leaving thoſe interpretations with many others give me leave to tell you, that by the *ſpace of half an hour* is underſtood all the time of the actings which S. *John* ſaw in heaven, the militant Church, at the opening of the ſeventh ſeal, from the 2. *ver.* of our Chapter to the 7. for the things which are repreſented unto that verſe, did ſeem to Saint *John* to have continued but a little while *about the ſpace of half an hour*; ſo ſhort a time that S. *John* was nothing weary in the contemplation of them; and indeed if you obſerve our Chapter, you will eaſily perceive a perfect ſilence kept in the militant Church by the ſacred members of it unto the 7. verſe, where the firſt angel by the ſounding of his trumpet did break that ſacred ſilence; for you muſt obſerve that thoſe *voices, thundrings, lightnings* and *earthquakes* which are mentioned in the 5. *verſe*, and ſeem to break our ſacred ſilence, do not at all break it; for you ſee that it was the *angel* Chriſt our Redeemer, and not the Church that cauſed ſuch things, and theſe *thundrings, voices, lightnings* and *earthquakes*

which

which follow after the casting of *the fire into the earth*, signifie and represent to us the effects of the Evangelical doctrine, of which the sacred object is *Christ and him crucified*.

For the Evangelical doctrine tels us with a sweet voice, that *salvation comes into the house* of those that *are in Christ Jesus*; and with *a thunder* teacheth us what punishments attend the impenitent, and if the wicked do not repent, they will be consumed by the thunder of the divine justice; this celestial doctrine with *lightnings* declareth unto us the purity of our conversation, the holiness of our life, and integrity of our actions, which are as so many lights shining before men to the glory of God, and sacred assurance of our salvation; and *with a kinde of earthquake* the doctrine of the Gospel teacheth unto us, because it makes us tremble when we hear, that we must give an account of all our actions *even of our idle words*, Mat. 12. 36. before the tribunal of the Almighty God, which things did not break the silence, but rather confirmed and caused it, for the Church could not but keep silence at the hearing and considering of all these sacred and heavenly effects of the Evangelical doctrine.

So then you will easily perceive, that *silence was kept* in the latter end of the *second vision*, which appears in the 4. Chapt. (the beginning of the prophetical revelation, and endeth at the *7. verse* of our chapter, in which there was silence during

during all the time of the actings, that the preceding verſes repreſent unto us; which S. *John* expreſſeth to have continued *about the ſpace of half an hour*, and not without cauſe; for theſe things are ſo agreeable unto the ſacred angels and holy members of the Church, that the continual contemplation of them ſeems not long.

Moreover, you muſt obſerve, that S. *John* is very judicious, when he repreſents unto us, our contemplation in this life of the great myſtery of our redemption, with a *profound ſilence under the ſpace of half an hour*; for he did know that the life of the militant Church upon the earth is ſhort, and paſſes almoſt as ſoon as it appeareth in this world; nay, more then that, he was not ignorant, that whileſt we live in our mortal bodies, our contemplations upon that great myſtery continue not long; for ſoon after our divine meditations, even in our contemplations, the devil, the world, and our fleſh cauſe our attention to be turned from them to look upon ſome terreſtrial, vain and corruptible objects, by the repreſenting of ſeveral things which ſollicite us to obey that cruel maſter, run after its ambition and follow the ſinful motion of our luſt.

Concluſion and Application.

But let us conclude, and being here taught to admire with a profound ſilence the great myſtery of our Redemption, let us learn to look upon *Chriſt the angel of the great counſel of the almighty*

God, and *the messenger of the covenant*, Mal.3.1,6. our Mediatour who performed that incomparable work; for as himself saith, *Joh.4.34. My meat is to do the will of him that sent me, and to finish his work*, which was our redemption, and indeed as the world was erected by Christ, so it was redeemed by him; let us consider that in the performance of our redemption, *the just did suffer for the unjust*, as S. *Peter* teacheth us, 1 *Pet.* 3.18. where God commendeth his love towards us, as S. *Paul* saith, *Rom.*5.8. *in that while we were yet sinners, Christ died for us; Christ a lamb without blemish, and without spot*, 1 Pet.1.19. Christ *our High-Priest, holy, harmless, undefiled, separate from sinners, and higher then the heavens*, Heb.7.26. but let us stay here to cast the eyes of our understanding on our blessed Redeemer, that we may seriously consider the holiness and integrity of his life and conversation, to imitate our Saviour, for saith S. *Paul*, Rom.8.29. *whom God did foreknow, he also did predestinate, to be conformed to the image of his Son*; Let us consider the punishments which Christ endured upon the Cross to redeem us from our iniquities, which punishments were so great, that they drew from his sacred mouth this complaint, *My God, my God, why hast thou forsaken me*, Matth. 27.46. Let us look upon them, that we may impose silence to our sins, which speak so loud in our mortal bodies, that the clamour of them ascends up to heaven, and draweth down upon our heads

heads the punishing thunder of the divine Justice.

Silence to our ambition the first and greatest of all sins which opposeth Gods independency and immensity, and fights against him for his crown of glory; that vice and immoderate affection of our souls, the inheritance of our first Parents, possesseth all men from their infancy, & groweth with them to the grave, where in golden letters, upon a most rich Tomb, you see the rest of our ambition, which should teach us to avoid such a monster; indeed the birth of ambition is different from that of other vices; for other vices, as gluttony and drunkenness, have vices for their parents; but ambition proceeds from vertue as a base born child; for it was born in the highest heaven, when those Angelical spirits, now devils, were pure, and in the estate of integrity; then in the terrestrial Paradise, for that bastard daughter of vertue, *ambition*, descended from heaven, and at the creation of our first Parents she did secretly enter into the garden of *Eden*, where she seduced them, when they were in their most pure condition: for both angels and men desiring most ambitiously to be like unto God, did become the most odious of all the creatures: angels became devils, and men the slaves of the prince of darkness, the god of this world, as the grand Apostle speaks, the chief of these apostate intelligences.

Silence to our vanity, for vanity is nothing else but a mortal folly, and the object of it corrupti-

on and filthineſs, as the wiſeſt of kings teacheth us: Let us not then glory our ſelves in vain things, in corruptible riches, worldly honours and ſenſual pleaſures; let us not boaſt of our beauty, nor worſhip that fatal idol of laſciviouſneſs; for you know that the greateſt beauty of the world, is but a mortal beauty, the leaſt diſtemper ſometimes will change the faireſt face into a monſtrous viſage, as *Cleopatra* did well know; for ſeeing that beauty decayed, ſhe did think to have found a way to render hers immortal, by cauſing her ſelf to be engraved upon a moſt rich diamond, but ſhe was miſtaken, for the diamond being corrupted and reduced into aſhes, it could not ſhew any thing of her decayed beauty.

Silence to our luſt and carnal affections; for you know that they deſtroy both body and ſoul, and pollute the image of our God, that we are endued with; let the monſter of drunkenneſs be ſilent, for it renders us like beaſts, being in that horrible ſin deprived of underſtanding and judgement, and fit to commit any ſin againſt God at the leaſt occaſion that is preſented unto us; you know the fatal events of theſe monſtrous ſins, how ſometimes they ſolicite us to kill our fathers and mothers, ſometimes the object of our laſcivious pleaſures, and ſometimes our ſelves; how they induce us to go up and down to ſeek after a prey, which ſpoils and ruines our bodies and ſouls, and often conducts us to a publick place

to

to expire there moſt ſhamefully.

Silence to our illegitimate ſwearings, let us not call God witneſs to our iniquities, nor blaſpheme his holy name; know that it is not a ſmall matter to call upon the Name of our glorious God at any occaſion; and if he ſuffer ſo many ſwearers, it is an effect of his goodneſs, that they may repent and ceaſe to ſwear; otherwiſe know that the divine juſtice will make them feel its eternal effects of vengeance; and indeed that ſin is the ſin of thoſe that are damned, who in hell being not able to ſteal, commit fornication, or kill, ceaſe not to blaſpheme the holy Name of the Almighty God.

Silence to all our evil words, and all the motions of an ill tongue, which S. *James* in the third Chapter of his Epiſtle ſo ſeverely condemneth, for you know that they offend God and our Chriſt, our neighbours and our ſelves, they are unworthy of a Chriſtian, for as S. *Paul* ſaith, *Eph.* 4.29. *Let no corrupt communication come* or *proceed out of your mouth, but that which is good, to the glory of God, and ſalvation of our ſouls.*

Silence to our covetouſneſs, becauſe it pulleth down the throne of our God and erecteth another in our hearts, to the prophanation of the God of heaven whom alone we muſt adore, for covetouſneſs makes us worſhip the corruptible riches of this world, and cauſeth us to rob the poor members of our bleſſed Saviour.

Silence to all our ſins, for they make diviſion between God and us, and deprive us of the gracious preſence of the bleſſed Spirit: you know brethren, that ſuch ſilence is required of thoſe that are in the militant Church of our God, where in the conſideration of the myſtery of our redemption we learn that ſacred leſſon, that we muſt abſtain from our iniquities: indeed ſuch a ſilence is our victory, and the greatneſs of our triumph; for in that ſilence of our ſins, our vices are overthrown, and our vertue ſhineth as a moſt bright ſtar; nay, more then that, that ſilence is a triumph which excels that of *Alexander* the Great, when he made his entrance into the noble and famous city of *Babylon*, where he was ſeen ſet upon a chariot richer then the Indies, and brighter then the Sun; that ſilence of our ſins is a triumph which exceeds that of the *Grand Cæſar*, when he cauſed himſelf to be drawn by forty Elephants unto the Capitol, (the glorious place of reception of the Roman Conquerours,) after he had obtained the honour of 24. Battels; that ſilence is a triumph which excels that of a famous Queen of *Egypt*, when ſhe made her entrance into *Cecilia*, where ſhe was admired in a moſt glorious ſhip, which was ſo rich that no man could judge of the price; for in theſe triumphs ambition did ſit upon its throne, but in our Chriſtian triumph, humility, juſtice, and charity ſit upon their thrones; happy ſilence then, that filleth men with grace!

happy

happy ſilence, that procures us celeſtial honours, ſpiritual pleaſures, and incorruptible riches! happy ſilence that conducts us to eternal life! let us embrace it, while we are in our mortal bodies, that we may hereafter enjoy the eternal Crown of glory, with the ſcepter of immortality, which I wiſh you in Chriſt Jeſus, *To whom with the Father, and the bleſſed Spirit, be aſcribed all honour and glory, now and for evermore,* Amen.

TO THE

Right. Worſhipfull

and my much Honoured Friend

Sir *JOSEPH PAINE* K^t

Juſtice of Peace in the County of *Norfolk*, and Colonel of the Foot Regiment in *Norwich*, *Health and Happineſs*.

Sir,

YOur great Civility to all, and in particular to my ſelf, gives me an aſſurance that you will kindly accept that which I here preſent your Worſhip; even a Sermon in which I hope the meanneſs and lowneſs of the ſtile, will not any ways diminiſh the excellency of the matter, viz. *our* Saviours Body, *which you ſpiritually feed upon every Communion day*,

day, nay continually, seeing we feed upon it in our Celestial Meditations of Christ; I desire therefore your Worship to look upon the Matter not on the Work it self, being not worthy of your Acceptance: Indeed Sir, I had not assumed the boldness to offer this Present unto you, if I had not been sure of your singular Goodness; I have had of it so much Experience, that it should be a kind of crime to question it; and indeed a true Subject of the Glorious Monarch of England *as your Worship is, and hath always been, will not disdain that which an inferiour offereth him, seeing that the Great* Charles *refuseth not such things from the most inferiour Person amongst his Subjects. Truly Sir, the Obligations which I owe you are so great, that I am obliged to let others know the Civilities I have received from your Noble and Generous Person, and by your means from your most worthy Family; for I have nothing else to pre-*

present you with, but the acknowledgement of your great courtesie, which I being sensible of, cannot but present my Prayers to the Almighty God of Heaven for your and your Families Prosperity, remaining with all the sincerity of my heart,

Sir,

Your Worships

most humble Servant,

James Le Franc.

Christs

Christs Sacramental Presence, AGAINST *Transubstantiation* and *Consubstantiation*;

Delivered in a Sermon Preached at Great S. *Peters* in *Norwich.*

S. MAT. 26. 26.
This is my body.

AS we cannot but see the effects of the divine Goodness, if we contemplate this Universe, where God manifesteth himself unto us by the marks of his Divinity and power, which there he engraved as the grand Apostle tels us, *Rom.* 1. 20. saying, that *the invisible things of God, even his eternal power and Godhead, are clearly seen from, or, by the creation of the world*: so we cannot but admire the great love of the Almighty God towards us, if we consider that he made us the noblest of all his sensible creatures, having printed *in man the sacred image of himself*, as *Moses* tels us, *Gen.* 1. 26. and inclosed in him the being of all the created natures; for man hath a corporal being with the stars,

ſtars, Elements and Mettals; life with herbs, plants and trees; ſenſe with birds, beaſts and fiſhes; and intelligence with angels; and ſo if the Philoſophers called juſtly man μικρόκοσμος *a little world*, me thinks they had much better ſaid if they had called him the *great world*; for what is heaven or earth in compariſon of him, for whom they were created; *they ſhall paſs* as S. *Peter* tels us, 2 *Pet.* 3. 10. but *man* that noble creature ſhall *remain for ever*: it is true, that the conſideration of the Univerſe gives us a ſublime conception of our Creatour; but if we conſider within our ſelves, we ſhall ſee that we are the ſubject of all the marvellous effects of his providence; for in man his admirable power, goodneſs, and wiſdom did moſt gloriouſly appear, as the Royall Prophet tels us in the 8. *Pſalm*, ſaying, being raviſhed in admiration, *thou haſt crowned him with glory and honour.*

But man in the eſtate of his integrity, conſidering himſelf ſo glorious, pride appeared and ſollicited him to ſit upon the throne of his maſter; and this glorious creature being overcome by that monſtrous ſollicitation, in his deſire to be like unto God, did become the moſt odious of all the creatures, and which is the higheſt of all miſeries, he became the ſlave of the Prince of darkneſs, ſo that of himſelf he could not return into the favour of his God, if God had not ſent his bleſſed Son our onely Redeemer into the world, to appeaſe his anger by the ſatisfaction he gave to his divine juſtice

ſtice for our ſins, which is ſuch a favour unto repenting ſinners, that they muſt never be without a ſacrifice of thankſ-giving.

Moreover, by another effect of his divine goodneſs, God preſents unto us the great benefit of our redemption, by the continual preaching of the Goſpel, and confirms and ſeals it by the adminiſtration of the holy Sacraments, and eſpecially that of the *Lords Supper*, which is a Sacrament of his death and paſſion, as S. *Paul* ſpeaks, 1 *Cor.* 11. 26. ſaying, *as often as you eat this bread, and drink this cup, ye do ſhew the Lords death till he come*; which Sacrament is mentioned in our Text, for the Evangeliſt ſpeaking of its inſtitution, after the celebration of the Paſsover, ſaith, *as they* (the Apoſtles) *were eating, Jeſus took bread, and bleſſed it, broke it, and gave it to his diſciples*, ſaying, *Take and eat, this is my body*; which words I have choſen to entertain you with by the ſpecial aſſiſtance of the bleſſed Spirit, and for a clear intelligence of them we ſhall conſider three things in our Text.

Firſt, the *Subject* of the propoſition, *this*.

Secondly, the *Attribute*, *My body*.

Thirdly, the *copula*, *is*, which joyneth the *Subject* with the *Attribute*, *This is my body*.

The, *this*, which is a demonſtrative pronoun, is taken in this place, not adjectively but ſubſtantively; and for its explanation, you muſt obſerve, that *this* doth not ſignifie an *uncertain individuum*, or

a ſubſtance

a ſubſtance indefinitely, as *Aquinas* will have it; for if it were ſo *this* ſhould demonſtrate another ſubſtance as well as that of the body of Chriſt; neither doth *this* ſignifie or demonſtrate the predicate, *the body of Chriſt*, as if τοῦτο *this*, ſhould be the ſame with *it*, as *Scotus* ſpeaks; for if it were ſo, the propoſition ſhould be identical, & ſhould ſignifie nothing elſe, but *this body of Chriſt is the body of Chriſt*, which is abſurd; nor is τοῦτο *this* to be underſtood of that which had been bread, as if ſome body, ſpeaking of that which *Moſes* held with his hand, which had been a rod, ſhould ſay, *this is a ſerpent*, or *that*, which was *water at the marriage in Cana*, is *wine*; for if it were ſo there ſhould have been a ſenſible converſion of the bread into the body of Chriſt, as there was in the changing of the rod into a ſerpent, and of the water into wine: nor is that Pronoun *this* taken adverbially for *hic here*, as thoſe of the Church of *Rome* will confeſs with us: for τοῦτο *this*, is referred to the bread which Chriſt took, broke, and gave to his diſciples, and ſo demonſtrates not a common but ſacramental bread, where the ſubſtance and quality remaining, the common uſe is onely changed into a ſacred one, as S. *Auſtin* doth teach us.

And it matters not that ἄρτος *bread* is of the maſculine gender, for by the rule of the Grammar, when the ſubſtantive is underſtood, and not expreſſed, the adjective muſt be the neuter gender, by way of a ſubſtantive, in thoſe things that are without

without life; and so we may say, *hoc est terra, this thing is earth*, & *that* is used sometimes in the Scripture, as those that understand Greek may see in 1 *Pet.*2.19. where the Apostle saith, τοῦτο γὰρ χάρις, *for this is grace*, τοῦτο being neuter, & χάρις feminine; but it is so clear, that τοῦτο *this* demonstrates the *bread* which our blessed Saviour broke, and gave his disciples, that the grand Apostle S. *Paul* cals it so, 1 *Cor.*10.16. *the bread which we break, is it not the communion of the body of Christ?* and in *cha.*11. after he had told the *Corinthians*, *that he had delivered them that which he had received from the Lord*, that is, the manner of the administration of the Sacrament, saith, 26,27,28. *as often as ye eat this bread and drink this cup, ye do shew the Lords death till he come; wherefore whosoever shall eat this bread and drink this cup*, &c. *but let a man examine himself, and so let him eat of that bread*; and if we call antiquity to witness, *Tertullian* will tell us in his Book against the *Jews*, *Nos audiamus panem quem fregit Dominus esse corpus Salvatoris*; *Let us hear that the bread which Christ broke is the body of our Saviour*; which you must understand sacramentally; so S. *Jerome ad Hebidiam*, moreover, in the same sense, *Irenæus lib.*4. *cap.*57. saith, that our Lord taking bread, confessed it to be his body; and *Theodoret. dial.*10. *cap.* 8. teacheth us, that in the exhibition of the mysteries, Christ called bread his body σῶμα τὸν ἄρτον ἐκάλεσε.

The Councils also shew us the verity of our as-

ſertion, for the 37. *Canon* of the *Code* of the *Canons* of the Councils of *Africa*, tels us, that in holy places where Divine Service is celebrated, nothing more is offered but the body and bloud of Chriſt, *hoc eſt, panis & vinum aquâ mixtum*, that is, bread and wine mingled with water, ſo the Council in *Trullo* at *Conſtantinople*, with the Council of *Neocæſarea*, which forbids certain Prieſts to give the bread and cup *coram Epiſcopo* before a Biſhop.

And I wonder to hear thoſe of the Church of *Rome* cavil ſo much at that word τοῦτο *this*, when they amongſt themſelves are not agreed upon it; for they diſpute among themſelves about the conſecration of the bread which Chriſt gave his diſciples; ſome ſay with the Greeks as thoſe of the Council of *Trent*, and other Doctours of the Church of *Rome*, till theſe laſt times of Cardinal *Cajetan*, that the Conſecration was made by the bleſſing of Chriſt upon the bread, otherwiſe ſaith *Chriſtophorus* Archbiſhop of *Cæſarea*, *lib. de corr. Theol. Shol.* that Propoſition, *This is my body*, had not been true, for if in that time the bread had not been changed by the bleſſing of Chriſt upon the bread, Chriſt had commanded his diſciples to take and eat bread; others with *Cardinal Bellarmin. tom. 3. de Euchar. lib. 2. cap. 11.* ſay, that theſe words, *This is my body*, were as they are now the words of the Conſecration; and if we farther preſs them to tell us in what time the body of Chriſt

Christ is in the Sacrament under the accidents as they speak, they will answer with their angelical Doctor, *Aqu. p.3. qu.75. ar.7. ad 1.* that it is when the last syllable *um*, of those words *hoc est enim corpus meum*, is pronounced, *toto tempore præcedenti substantiâ panis existente*, being onely before the substance of the bread; from whence it appears, that τοῦτο *this*, demonstrates the bread, because the last syllable was not yet pronounced, when Christ said τοῦτο *this*, as they confess with us; then let us say *this bread is my body*, which obligeth me to pass to the *attribute, my body*.

We need not to stay long upon the explication of Christs body mentioned in my Text, for you are not ignorant, that here by the *body of Christ* you must understand not his *mystical body*, of which it is spoken, 1 *Cor.*12.27, *Eph.*1.23. for the mystical body of our Saviour, which is, the *Church*, was not given or broken for us, but the *true* and *natural body* of Christ which *was broken and given for her and her children*, according to that of the *Act.* 20.28. where you see, that *Christ hath purchased the Church with his own bloud, out of every kindred, and tongue, and people, and nation*, Rev.5.9. for you reade in S. *Luk.*22.19. *this is my body which is given for you*, and 1 *Cor.* 11.24. *this is my body which is broken for you*.

But for a better illustration of this our assertion, we must consider the *copula*, which is the verb ἐστὶ, *is*, which joyneth the subject τοῦτο with the attri-

bute τὸ τοῦτο μου, and observe that here it is not taken οὐσιωδῶς but σημαντικῶς, not properly and in its native signification, but figuratively and representatively, whatsoever *Bellarmine* doth say to the contrary; for *disparatum de disparato propriè dici non potest sed figuratè*, and therefore when there is any proposition made of two divers and disperate things, that proposition must be improper & figurative, as our Proposition *this is my body, is*; for the *bread* & *body* of Christ being two divers and disperate things, that Proposition must be *tropical* & *figurative*, where the cause of it is in the verb ἐστι, which is taken in this place, for to signifie or to be the signe, as it is taken often in the Scripture, as you may see *Gen.*41.26,27. where it is said, that *seven kine are seven years*, that is to say, signifie 7. years, and so *Rev.*17.12. we reade *that ten horns are ten kings*, that is to say signifie ten Kings; but specially the verb *to be* is taken in that sense, when it is question of a Sacrament, as you may see, *Gen.*17.10. where we read this, the *Circumcision is my Covenant*, thas is to say, the Circumcision doth signifie or is the signe of my Covenant, and in *Exod.* 12. it is said that the Lamb is the Lords Passover, *it is the Lords Passover*, that is, the signe of the Lords Passover, for the Lamb could not be properly the Lords Passover, and so amongst the Jews was called our Saviour, as *Justin Martyr* relates in his Dialogue, *cum Thryp.* for he saith, that *Esdras* speaking to the people, said,

said, τὸ πάσχα, ὁ σωτὴρ ἡμῶν, *this Passover is our Saviour*, and indeed that was made ready for Christ by appropriation, for he was the *lamb slain from the beginning of the world.*

Moreover S. *Paul* 1 *Cor.* 10. 4. tels us, *that the rock was Christ*, which was not in substance, but in signification, saith the Authour of the *quest.* on *Levit.* then, *this is my body*, is as much as to say, *this is the signe of my body*, which is confirmed by S. *Austin* against the *Manichee Adimantinus*, for (saith he) Christ doubted not to say, *this is my body*, *Cum daret figuram corporis sui* when he gave the signe of his body; nay, the Council of *Constantinople* held *anno* 756. condemning the images, accidentally speaks of the Sacrament of the Lords Supper, and saith the substance of the bread is an image of our Saviour, and the gloss of the Roman decree upon the Canon, *hoc est*, *dist.* 2. tells us, that the celestial Sacrament which truly represents the flesh of our Saviour is called his body but *impropriè*, improperly, for it is so called *non in rei veritate, sed in mysterii significatione*, Christ being there represented and signified.

Now brethren observe, that the bread is called *the body of Christ* by reason of its analogy with it, for according to that of S. *Austin*, *Ep.* 23. *ad Bonifacium*, if the Sacraments had not some likeness or resemblance with the things of which they are Sacraments, *omnino sacramenta non essent*, they should not at all be Sacraments, *ex hac autem si-*

militudine plerumque etiam ipſarum rerum nomina accipiunt, and from that reſemblance, they aſſume oftentimes the names of thoſe things which they do repreſent unto us; and indeed as the bread received in our bodies nouriſheth them; ſo the body of Chriſt received by faith nouriſheth our ſouls; as our bodies encreaſe and have ſtrength by the eating of the bread, ſo have our ſouls their growing unto a perfect man, *unto the meaſure of the ſtature of the fulneſs of Chriſt*, and receive their ſtrength againſt all temptations, by the ſpiritual eating of our Saviour, the celeſtial bread which is the true meat of our ſouls; as the bread preſerveth our corporal life, ſo the body of Chriſt conſerves in us the ſpiritual life, as our Saviour teacheth us in the Goſpel, *Joh.6.53.* ſaying, *Except ye eat the fleſh of the Son of man, and drink his bloud, ye have no life in you*; where you ſee, that the Union of the Sacramental ſigne, with the thing ſignified, is not local but relative, in regard the ſigne repreſents to us the things by it ſignified.

But although theſe things are ſo clear, nevertheleſs thoſe of the Church of *Rome* will not admit of that explication, for they underſtand by theſe words *this is my body*, a proper and not figurative propoſition, which ſhews us a real *Tranſubſtantiation* of the ſubſtance of the bread into the ſubſtance of the body of Chriſt, remaining onely the accidents, that is, what you ſee of the conſecrated bread, ſo that *τοῦτο this*, demonſtrates the

body

body of Christ, *sub speciebus vel accidentibus panis*, under the accidents of the bread; for (say they) this Proposition, *this is my body*, is the Will and Testament of our blessed Lord, where figures are not admitted as being something obscure.

But first I have shewed you, that this Proposition, *this is my body*, is not a proper saying, but a figurative one, by the nature of all the Sacraments, which are the same in signification and use in the New, as they were in the Old Testament, as S. *Paul* evidently teacheth us, 1 *Cor.* 10. 23. for (saith he) they *were all baptized in the cloud, and did all eat*, not onely among them, but also *with us*, the *same spiritual meat*; and so S. *Austin. lib. de utilit. pœnit.* saith, that whosoever apprehended Christ in the Manna, *eundem quem nos cibum spiritualem comederunt*, did eat the same spiritual meat, which we do eat, which saying of *Austin* made such an impression on the Jesuit *Maldonat*, that he said, if S. *Austin* had lived in his time he had changed his opinion, seeing that the interpretation of the Protestants which he calls *Calvinists*, is almost the same. *Maldonat.* on S. *Joh.* 6. 50. *num.* 80, 81.

As for what they say, that it is a Testament, we confess it with them, but we say, that the expression of our blessed Saviours Will, is figurative and tropical, as it doth appear by what we have said, and by S. *Luk.* 22. 20. where you read, after Christ had said, *this is my body, this cup is the New Testament in my bloud*, which is confirmed by S. *Paul*,

1 *Cor.*11.25. for it is evident, that the cup was not the testament; and it will not much serve them, to say, that this passage hath two expressions, where the first must be rendred so, *this is the cup, the new testament in my bloud*, the second, *this cup is the new testament in my bloud*, because the verb ἐστὶ *is*, is exprest in 1 *Cor.*11. and omitted in S.*Luk.* 22. for although in the first expression the verb ἐστὶ, *is*, is taken by them properly, because it was a cup that Christ presented to his disciples, nevertheless they confess a figure in the 2d expression, for they say, that in that expression the cup is taken for what was in it, and that the testament is that by which we have right to the Covenant, but it is certain, that that which they will have distinct, is but the same thing, and the same Proposition in that passage of S.*Luke* & of the *Corinthians*; to signifie that the cup, or the wine in the cup, is the signe of the New Testament, confirmed by the bloud of Jesus Christ.

Concerning tropical locutions, which are not admitted (as they say) in testaments, as being something obscure, I say, that it is not always so, seeing that they themselves use them for illustration, and it is clear enough that figures have places in testaments; let them consider the testament of *Jacob*, *Gen.*49. that of *Moses*, *Deut.*33. and that of *David*, 2 *Sam.*23. and they shall with us observe them to be allegorical; moreover, besides the Civilians observe, that in mens Testaments there

there are oftentimes figurative expreſſions, for which they have ſome reſtrictions, which cauſe them to ſay, that in Teſtaments they muſt not come to a proper or ſtrict ſignification of words, *Cum pleruṅque abuſivè loquuntur teſtatores*, ſeeing that the Teſtators oftentimes ſpeak improperly; I ſay if the humane Teſtaments ſhould be ſo plain, that there ſhould be no figures, it would not follow, that there ſhould be none in divine and ſpiritual Teſtaments; for in a humane Teſtament there are nothing but Legacies and expreſs commands, which ought to be plainly underſtood; but in a divine and ſpiritual Teſtament there are myſteries to exerciſe our underſtandings, our faith, hope and patience, as the Learned men moſt judiciouſly obſerve, there are ſome things for this life, and ſome things for the life to come, ſome things are clearly ſeen, and ſome things darkly perceived: Moreover, in humane Wills men ought to ſpeak plainly, becauſe they can ſpeak no more when they are dead, but in the ſpiritual Teſtament which is here mentioned, the Teſtator can ſpeak after his death, as you know that he did, and doth truly know it, for Chriſt after his aſcenſion into the glorious Palace of his Father, ſpake unto S. *Paul*, who was the grand Perſecutour of his ſacred members, *Act.* 9.4,5. as now by his holy Spirit, he ſpeaks unto us, and makes the Church underſtand as much as he pleaſeth, and as much as is neceſſary for the glory of his Father, and her eternal ſalvation.

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By this you may see, that our Proposition [*this is my body*] importeth nothing else, but this bread signifies or is the signe of my body; and indeed if the body of Christ were corporally in the Sacrament under the accidents, it should there be passible, that is, subject to alteration and sufferings; or impassible, that is not subject to any alterations or sufferings; but the body of Christ cannot be there passible or subject to any alteration; for if it were so, he should be there with all his dimensions in order to a certain place (otherwise he could not suffer as they will confess with us) and so the body of Christ could be divided, which they will not grant in the Sacrament, saying, that it is *totum in tota hostia, & totum in qualibet parte hostiæ*; wholly in the host, and wholly in every part of it; and although *Pope Nicholas* forced *Berengarius* to recant in those words) *I Berengarius affirm, that Christs flesh is sensually handled and broken by the Priests hands in the Sacrament, and grinded by the teeth of the faithfull*;) nevertheless they will not admit of that expression, and confess it is not so; insomuch that the gloss on the Canon *de Consecr. distinct. 2. cap. Ego Berengarius*; affirms it to be a worse heresie then that of *Berengarius*, unless it be soberly understood, for generally they hold, that Christs body is in the Sacrament *sub speciebus panis*, impassibly; which yet cannot be, for if it were so, his body had been a glorious body before his resurrection (impassibility being one of

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the chief qualities of a glorious body, as they confeſs with us) for you know that Chriſt did celebrate the holy Sacrament before his death; moreover if the body of Chriſt were impaſſible under the accidents in the Sacrament, I would ask them (the Apoſtles having conſecrated at his death) whether *Chriſts body* had been alive or no in the Sacrament; I ſuppoſe they will not ſay that it had been alive; for in the ſame time it had been alive in the Sacrament under the accidents, and dead in the grave, which is a manifeſt contradiction; nor dead I hope, for that ſhould be contrary to their aſſertion of Chriſt impaſſible in the Sacrament.

But give me leave to go yet further and ſay, that if Chriſt were corporally in the Sacrament under the accidents, his body had been viſible, although it had been glorious; for Chriſt ſpeaking to his diſciples after his reſurrection, ſaid, *Behold my hands and my feet, and ſee, for a ſpirit hath not fleſh and bones as you ſee me have*; but as you ſee nothing in the breaking of a conſecrated hoſt but bread (beſides you cannot diſcern a conſecrated hoſt from another that is not, as I have obſerved when I was in the Church of *Rome*) it follows, that the body of Chriſt is not in the Sacrament under the accidents, paſſibly nor impaſſibly; moreover, if Chriſt were in the Sacrament *corporally*, he had eaten himſelf, if (as ſome of the Church of *Rome* confeſs,) Chriſt did communicate with his diſciples which is very probable, as you may ſee

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by S. *Mat.* 26. 29. where Christ, after the exhibition of the bread and cup, saith, I *say unto you, I will not drink henceforth of this fruit of the vine, till that day when I drink it new with you in my Fathers Kingdom.*

Lastly I say, that if Christ is in the Host corporally, his body which according to them remains no longer in their bodies then the substance of the bread (if there it were) should remain ceasing to be under the accidents, is reduced to nothing, or changed into another substance, or remains wholly; but is not reduced to nothing, nor changed into another substance, according to them; for if it were so Christs body should be corruptible, and could be changed into any sensible and insensible substance, which cannot be said without dishonour to our blessed Saviour; to say that the body of Christ remains wholly, that cannot be proved or maintained without absurdity; for I ask whether that body remains in our bodies or goeth to heaven? they will not say, that it remains in our bodies, for some should have as many as they have received the Sacrament; nor will they say, that it goeth to heaven, for the multiplication of so many millions of Christs by the multiplication of their consecrations, cannot be admitted in heaven, without absurdity and contradiction to the holy Scripture, which tels us, that *there is but one body, and one Christ in heaven*; it follows then that the body of Christ is not under the accidents, which obligeth me to say with *Erasmus*,

raſmus, that the Church of *Rome* hath too late determined the *tranſubſtantiation* (the truth being known before, as *Scotus* and their Learned *Tonſtal. lib. 1. de Euch. pag. 46.* inſinuates) and indeed this Propoſition *this is my body*, ſignifies nothing elſe, but this Sacramental bread is the ſigne of my body.

But it ſeems, that ſome others will not yield to our aſſertion; for the *Lutherans* ſay in defence of their *Conſubſtantiation*, that in this *bread*, under this *bread*, and with this *bread* is *the body of Chriſt*; for they pretend by their ubiquity, that the humane nature of Chriſt is every where, but me thinks they ſhould have better obſerved the words of our bleſſed Saviour, who onely ſaith *this is my body*, and not *in this bread*, *with this bread*, and *under this bread is my body*; let us keep cloſe to his words, Chriſt being the truth it ſelf; and indeed τοῦτο *this*, doth not ſignifie *in*, *with*, and *under*, but onely demonſtrates the ſingular ſubſtance of the Sacramental bread, as being the ſigne of his body, truly natural, viſible, palpable, and in order to a certain place finite; which they underſtand to be not natural, not viſible, not palpable, and every where not finite, although not infinite; which is ſuch a body that Chriſt never had, for after his reſurrection, his body was palpable, viſible, and in one place at once as well as before; and that will not ſave them to ſay he was but in one place at once viſibly, but every where inviſibly, for Chriſt ſhews that a body is always viſible

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of its nature, saying, S. *Luk.* 24.39. after his resurrection *handle me, and see me, for a spirit hath not flesh and bones, as you see me have*: where you may observe, that Christ distinguisheth the humane body from the spirit by its visibleness and palpability after its glorious resurrection; moreover, the ascension of Christ into heaven diversly expreſt by the Evangelists, teacheth us, that the body of Christ cannot be in two places at once visibly nor invisibly, for S. *Mar.* 16.19. saith, that Christ after he had spoken unto his Disciples, ἀνελήφθη *was received up*, which could not be according to his divine nature, which is every where, but according to his humane nature, which cannot be in several places at once; S. *Luke* tells us, 24. 51. that Christ *parted from them*, καὶ ἀνεφέρετο *and was carried up*, that is, according to his humane nature, which onely was capable of local motion, by which we leave one place to go to another, *Act.* 10.9. it is said, *that while the apostles beheld* ἐπήρθη he *was taken up*, which is also said in regard of his humane nature, and so the Greek Fathers judiciously speak, when they say, that the ascension of our Saviour is τῆ χριστῶ ἐν σαρκὶ ἀνάληψις *his assumption in flesh*: Moreover we reade in the 3. Chapter of the *Acts* 21. *verse*, *that the heavens must contain him until the restitution of all things*, ὃν δεῖ μὲν οὐρανὸν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, which evidently shews, that the humane nature of our Saviour cannot be in two places at once, for when Christ

Christ shall come upon the earth to judge the Universe, he shall in regard of his humane nature leave heaven where he now is.

But let us go further, and give me leave to say, that if the humane nature of Christ be every where; it was, or in the Estate of his humiliation, from the very instant of his conception, as some *Lutherans* do affirm; or in his estate of exaltation from the very instant of his resurrection, or that of his session at the right hand of his Father, as some other *Lutherans* say; but I cannot perceive, that it was in his estate of humiliation, from the very instant of his conception, for if it were so, the body of Christ had not onely been formed in the womb of the blessed Virgin, but also in every womans womb, even the most wicked; for in that very instant, according to those of that opinion it was every where, nay, more then that, Christ could not have been born of her, for in the very instant of his conception he was in every part of the world, his soul could not have been separated from his body, being every where; and so he could not have died for us, for so long as the soul remains in the body, we cannot say properly, a man is dead, but onely we conceive a suspension of the vital actions: moreover, Christ had been in heaven before his resurrection, according to his humane nature, being every where in the very instant of his conception, which agrees not with the Scripture, which shews us the ascension of Christ

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into heaven to be after his death; nor can I conceive that it was every where in the ſtate of his exaltation from the very inſtant of his reſurrection, or that of his ſeſſion at the right hand of his Father; for if it were ſo, ſuch an alteration in humane nature could not have been without a wonderfull ſigne (as being ſo prodigious) that it cannot be conceived without the deſtruction of Chriſts body; & indeed it is impoſſible to apprehend a thing circumſcribed in a place, when it is not in a certain place fully contained, but every where in all the places of the ſuperiour and inferiour world, which is the manner of being in a place, that is attributed unto God, privatively to all others, for in all the School-Divinity, in the old Philoſophy, and in nature, there are but three natural proper waies of being in a place, *circumſcriptivè*, *definitivè*, *& repletivè*, where you muſt obſerve, that all corporal ſubſtances are circumſcriptively in a place, all the ſpiritual but finite ſubſtances, as angels and ſouls of men ſeparated from their bodies definitively, and God alone is repletively in many places; for it is that manner of being in a place by which God is diſtinguiſhed from his creatures, becauſe God not his creatures, *nec loco includitur, nec loco excluditur, nec loco circumſcribitur, nec loco definitur*, is neither included in a place, nor excluded from any.

Indeed I cannot imagine how it came to paſs, that the body of Chriſt which was before in order

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to a certain place circumſcriptively, ſhould be now every where, and made *ex finito non finitum*, from finite not finite; beſides you muſt know that Chriſts body is not every where, becauſe it is a glorified body, for if it were ſo, all glorified bodies would be every where; nor becauſe the humane nature is united with the divine, to the perſon of the Son of God, for it was ſo from the very inſtant of his conception, which teacheth us, that the *body of Chriſt* is not *in the bread, with the bread*, and *under the bread*; but if you inſtance, and ſay, then follows the ſeparation of the two natures of Chriſt; I anſwer, that ſuch a thing doth not follow; for although the humane nature of Chriſt be not every where, yet the divine nature is, and therefore it cannot be ſeparate from the humane nature; then it remains, that, *this is my body*, is nothing elſe but this *bread is the ſigne and ſacrament of my body*.

Now it may be that you will ſay, by all what you have ſaid we cannot well gather how Chriſt is preſent in the Sacrament, but rather it ſeems that you deny the preſence of our Lord in it: To which I anſwer, and ſay, that Chriſt is preſent in the Sacrament; but you muſt obſerve, that by the Sacrament I underſtand the Sacramental action *in concreto*, comprehending the ſigne and the thing ſignified, according to which ſenſe our Learned Doctours uſe to ſay, that *Chriſt is not preſent in the bread, but in the Sacrament*, becauſe

in the Sacramental action the thing ſignified Chriſt our bleſſed Saviour is given together with the ſigne to the beleever; but obſerve that Chriſt is preſent in the holy Sacrament, not locally but ſacramentally, *ſignificativè*, *ſpiritualiter & virtualiter*, ſignificatively, ſpiritually, and virtually; for you muſt know that beſides the local preſence of a thing, of which we have ſpoken, and which we have ſaid was threefold, there are alſo preſences of 3. ſeveral ſorts, which are of another nature; for there is a ſymbolical and ſignificative preſence, which is when a thing is preſent unto us by ſome mark or ſigne, as our brother and ſiſter is preſent unto us by their picture; the ſecond preſence is a ſpiritual preſence, which is when by faith things that are not preſent locally, are made preſent ſpiritually, as the day of Chriſt was preſent to *Abraham*, although it came to paſs long after him, above 2000 years after, as we reade S. *Joh.* 8.36. where Chriſt ſaith unto the Jews, *Abraham rejoyced to ſee my day* (whether it was his birth or his death upon the Croſs it matters not) *he ſaw it by faith, and was glad*, as now we ſee and touch Chriſt; for as S. *Ambroſe de Sacrament. lib.*5.*c.*4. ſaith, *fide tangitur, fide videtur, non tangitur corpore, non oculis comprehenditur*; Chriſt the bread of life is toucht by faith, and ſeen by faith, and that ſpiritually not corporally; which is confirmed by Chriſt himſelf, S. *Joh. 6.* where you may obſerve againſt *Bellarmin.* and others

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of the Church of *Rome*, that Christ speaks *de re Sacramenti*, of the thing signified in the Sacrament, the flesh and bloud of Christ which we receive by faith; not *de ipsis signis*, of the external signes of it, which we corporally and materially receive; the third presence is a presence of vertue, which is, when a thing which is far from a place is nevertheless present by its vertue, as you may see in the Sun, which being far distant from the Earth, yet is present unto it by its vertue.

Now you must know, that all these presences are to be found in the holy Sacrament; for Christ with his body and bloud is there present, first symbolically and significatively, for he is represented unto us by the external signes of bread and wine; secondly spiritually, because in the spiritual reception of the Sacrament we apply unto our selves the body and bloud of Jesus Christ by faith, and so we are united unto him, and spiritually nourished with his body and bloud; thirdly, Christ is present in the Sacrament with his body and bloud virtually; for in the worthy participation of the Sacrament we receive the fruit and vertue of his death and passion, but observe, that the first presence of Christ which is symbolical, is given to the wicked, but the spiritual and virtual presence to the faithfull; although then the body of Jesus Christ is as far from us as heaven is from the earth, yet the real Sacramental presence remains, for you may know that *presentia alicujus rei non*

opponitur distantiæ sed absentiæ, the presence of a thing is not opposed to distance but absence, and so you may see, that these presences do not contradict our assertion, but do rather confirm it, and oblige us to say, that, *this is my body*, signifies nothing else, but this bread is the signe and Sacrament of my body.

Now let us conclude with Application, and learn from thence the great and exceeding affection of our Lord towards us, who would not expire upon the Cross, before he had given us the precious token of our redemption; was it not enough for our blessed Saviour to assume our humane nature, to manifest in it his Father unto the corrupted world, and propose by it his sacred counsel to sinners? Was it not enough for our blessed Saviour to be made flesh with the weaknesses and infirmities of a sensitive life, which makes us subject to hunger, thirst, sorrow, and death, to redeem those who by their sins were made a sinfull flesh? was it not enough for our blessed Saviour to accomplish the law for the elected sinners, dye for their sins, and rise for their assurance? yea, we must truly say, that it is enough to make us confess the infinite love of our God towards us, and exclaim every one of us as the grand Apostle S. *Paul Rom.* 8. with a great affection towards him who loved us; *I am perswaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things*

to

to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Nevertheless our blessed Redeemer, knowing that since the fall of *Adam*, in which we have been all corrupted, our nature is so weak with its faculties, that we cannot well remember those things which concern our salvation; hath shewed us another effect of his sacred love; he gave us his Word that we may have continually before our eyes *Jesus Christ and him crucified*, and left us the holy Sacraments, and specially that of the Lords Supper, to seal unto our souls the great mystery of our redemption, that we might remember what Christ did for us upon the Cross; for as Christ himself saith, S. *Luk.* 22. 19. *this do in remembrance of me*; and S. *Paul* 1 *Cor.* 11. 26. *as often as ye eat this bread and drink this cup, ye do shew the Lords death till he comes*; remember then dear brethren that great and sublime mystery of our redemption, that in the reception of the holy Sacraments your souls may be sealed with the sacred seal of the holy Ghost for your eternal salvation.

But before you come to the sacred banquet of our Lord (where his body and bloud is served for our celestial meat and spiritual drink) prepare your selves, examine your life, and consider your inward and outward actions; to abhor the sins and corruptions of them, that coming with a strong

reſolution, to leave ſin and embrace that noble daughter of heaven, *vertue*, you may worthily participate of the Sacrament of the body and bloud of Jeſus Chriſt, for as S *Paul* ſaith, 1 *Cor.* 11.28. *Let a man examine himſelf* (not his neighbour as many pretended Saints do) *and ſo let him eat of that bread and drink of that cup.*

Remember that you go unto that ſacred banquet with reverence, and in the conſideration of your ſins go with humility, for Chriſt takes a ſingular pleaſure to dwell in the houſe of an humble Chriſtian; if he comes unto *Zacheus* his houſe, *Zacheus* muſt come down firſt, as you read S. *Luk.* 19.5. *Zacheus make haſte and come down, for to day I muſt abide at thy houſe*; and ſo S. *Jam.* 4.6. ſaith, that *God reſiſteth the proud, and giveth grace unto the humble*: Let us come by faith, for it is the ſacred mouth and ſpiritual hand with which we apprehend the body and bloud of Jeſus Chriſt; as by faith we have a ſacred union with our bleſſed Saviour, let us not be Capernaical but Apoſtolical, prepare not your teeth, beleeve and thou haſt eaten it, ſaith S. *Auſtin*; do you not ſay how ſhall I ſend my hands and arms to heaven? ſend your faith.

Moreover, remember that you come with a ſincere and not hypocritical repentance, that you may not be like unto *Judas* who kiſſed his Maſter to betray him; for you know that it is by that noble but ſorrowfull vertue, repentance, that we muſt come

come unto that ſacred banquet of the lamb ſlain for our ſins, for we do not come unto that ſacred banquet as innocent unto the goodneſs of our God, but as repenting ſinners unto his grace; but brethren, you muſt be void of envy, hatred, and malice, leſt you ſhould take the holy Sacrament to your own condemnation, you know that it is a Sacrament of our union not onely with Chriſt, but alſo amongſt our ſelves; for as the Apoſtle ſays, 1 *Cor.* 10 *We who are many are one bread, and one body, for we are all partakers of that one bread*: do ye not abſent your ſelves from that ſacred banquet, leſt you entertain communion with the god of this world, and conſerve in your ſelves hatred and malice to your own deſtruction; indeed the more you abſent your ſelves from the Sacrament, the more will the devil keep you from it; ſo that at laſt ye will deſpiſe the holy Sacrament and procure to your ſelves a kinde of hardneſs to ſin.

But further give me leave to beſeech you to look upon the meat and drink of that bleſſed and ſacred banquet, Chriſt himſelf, whoſe body and bloud is precious meat and drink, Chriſt the heavenly bread from whom we draw the ſpiritual water of wiſdom, righteouſneſs, ſanctification and redemption: for as the Apoſtle ſpeaks, 1 *Cor.* 1. 30. *Chriſt is made unto us wiſdom, righteouſneſs, ſanctification and redemption*: Conſider thoſe that ſerve at that myſtical Table, the holy Angels, they ſerve but they eat not, the meat of that ſa-

cred Table is not for them, it is onely for repenting ſinners; which things if you ſeriouſly look upon, I am ſure that you will endeavour with the grace of our God to prepare your ſelves for a worthy reception of the Lords Supper, that you may be partakers not onely of the external ſignes and Sacramental bread, but alſo of Chriſt the thing ſignified by them, the heavenly bread, who will preſerve you from eternal death, and bring you into the glorious kingdom of his Father, to enjoy after the ſacred banquet of grace, the glorious banquet of glory. *Amen.*

TO

TO THE

Right Worſhipfull,

Right Vertuous, and truly Religious,

my much Honoured Friend

WILLIAM ADAMS Eſq.

Felicity and Peace.

Sir,

THE *Merit and high Repute of your Civility is as a Voice that is heard not onely in all the places where you have been, but in many others alſo which were not honoured by your Preſence*; Fama volat: *and indeed whereſoever I come, I hear great Commendations of your Worſhip; The world ſaith, and that with Juſtice, that your*

your Piety and Modesty is incomparable, and an Example to the Nobility that lives far and near that Temple of Honour where you have your Noble Habitation: But Sir, give me leave to say, that your Learning is not obscure, and though you be young in years, yet you are old in Prudence; Nay, I must confess, that your Worship is indued with such rare and eminent Qualities, that there be few among Persons of Eminency who do enjoy them; It is not then without Designe that I am sollicitous to present the Spiritual Kingdom of our Saviour (against the Monarchical Reign of our Chiliastes) *to your most piercing sight; for having its Review and Approbation by so clear a Judgement, I shall not fear what Eye it may be exposed to for its Censure; I hope, Sir, that you will receive this Sermon althongh not worthy of your Acceptance, the which indeed I dare*

dare not question, being fully perswaded of your Affection towards me, which I shall ever acknowledge and highly esteem, remaining unto death,

Sir,

Your Worships most humble

and obliged Servant,

James Le Franc.

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An

Christ's and the Saints Reign:
OR,
The Millenaries Confuted.

Delivered in a Sermon Preached at S. *Andrews* in *Norwich.*

REV. 20.4.

And they lived and reigned with Christ a thousand years.

IF any matter hath ever required attention, I am perswaded that you will confess, that this doth require it; for the learned Interpreters have so variously expounded it, that it is difficult to determine our selves upon this Subject; Indeed I had not medled with it, if I had not perceived the errour of some of the common people, which follow some blinde leaders, whose ambition is to extoll themselves, and break asunder the Church of God to have some followers; for amongst the Sectaries

Sectaries you see so many of them blinded by their ignorance, that they will rather choose a worldly reign then a Spiritual Kingdom, earth for heaven, and temporal delights for eternal pleasures; but leaving them for a while upon their earthly Throne, give me leave to tell you, that this Chapter contains three principal parts.

The first of which regards the space of a thousand years, under which Christ with his Saints shall reign upon the earth.

The second includes the short time in which *Satan* after the expiration of the thousand years *shall be loosed out of his prison*; from whence you may consider what will be the condition of the world, when in that time you shall see it embroiled with dissentions, wars and seductions, as you may see by the 8. and 9. *ver.* of our Chapter.

The third part teacheth us the *general Judgement of the Universe*, where the wicked shall be condemned to eternal punishment, and the godly declared the heirs of eternal felicity and glory.

But as our Text is under the first part of our Chapter, let me tell you, that S. *John* in the beginning of it brings in an *angel* which is *Christ, coming down from heaven, having the key of the bottomless pit, with a great chain in his hand to binde with it the dragon, which is the devil & Satan, a thousand years, & shut him up into the bottomless pit, with a seal upon him,* to stay his power, and hinder his tyrannical Empire over the humane kinde, *that he*

may

may deceive the nations no more; where in the golden age of Satans chaining, you may consider the condition of the faithfull and godly men, and see their conquests, triumphs, and victories over their enemies in their very punishments & death, for the promulgation of the Gospel, and the advancing of the Kingdom of Jesus Christ: for in the 4. *ver.* the beloved Disciple of our Saviour S. *John* saith, *that he saw thrones, and they* (that is the Martyrs) *sate upon them*; *and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, which had not worshipped the* Antichristian *beast, neither his image, nor had received his mark upon their foreheads, or in their hands*; adding, *and they lived and reigned with Christ a thousand years*: which are the words which I have chosen to entertain you with by the special assistance of the blessed Spirit; but for a clear intelligence of them I shall divide my Text into two parts, where in the first I shall speak of the *life* and *reign* of the Saints with Christ in these words, *and they lived and reigned with Christ*; and in the second part I shall shew you the *duration* of it, *a thousand years*; *and they lived and reigned with Christ a thousand years.*

The first Part.

If we consider the holy Scripture we may evidently see that our Saviour hath onely two several Kingdoms; the one *providential*, which is that universal Soveraignty by which Christ manageth

geth the affairs of all the whole world, both in heaven and earth; the other *ſpiritual*, which is that royal but celeſtial authority which he exerciſeth over his people, *the elect*, which is that kingdom in which the Saints or faithfull live and reign with Chriſt, as you may ſee in *Revel.*5.10. where it is ſaid, *that Chriſt hath made us unto our God kings and prieſts, that we may reign on the earth,* or *and we ſhall reign on the earth,* καὶ βασιλεύσομεν or βασιλεύσουσιν ἐπὶ τῆς γῆς, and that in a ſpiritual manner; ſo in *Rom.*5.12. we reade, that *if by one mans offence death reigneth by one, much more they which receive abundance of grace ſhall reign in life by one Jeſus Chriſt*; and in our Text, *and they lived and reigned with Chriſt.*

Which makes me wonder at the *Chiliaſts* or *Millenaries* opinion, which gives our Saviour in this place of Scripture, as in many others, a third Kingdom which they call *Monarchical*; wherein Chriſt when he enters upon it, will govern as earthly Monarchs do, univerſally over the world, in a viſible and earthly glory and ſplendour, which is the perſonal reign which they give to our bleſſed Lord, and which I obſerve to be diverſly underſtood by its aſſertors.

For the *Jews* perſwade themſelves, that at the poſſeſſion of that Kingdom, *Jeruſalem* ſhall be moſt ſplendidly reedified with the Temple, which according to them will be the third, Sacrifices offered unto the God of *Iſrael*, Marriages amongſt them-

themſelves moſt glorioufly celebrated, and all proſperity and happineſs without any moleſtation or hindrance of their enemies enjoyed; ſo that they underſtand that reign of Jeſus Chriſt both carnal and ſpiritual.

Some ancient Doctours of the Chriſtian Primitive Church, as *Juſtin. dialog. contra Tryphon. Lactantius ille, Firmianus, Tertullian*, againſt *Marcion, lib.2.* and others were of that opinion, that the Monarchical Kingdom of Jeſus Chriſt ſhould be adminiſtred in a ſpiritual manner without any bloudy ſacrifice or libation, without marriages or ſenſual pleaſures; for as *Juſtin Martyr* (after his diſcourſe about the day of judgement, which he calls τὴν μέγαλην ἡμέραν τῆς κρίσεως) ſaith to *Trypho* the Jew, at that time we ſhall immolate true and ſpiritual ſacrifices, and offer praiſes and thankſ-givings unto our God, without any bloudy ſacrifice upon an altar.

Some hereticks as *Cerinthius* and *Apollinaris* underſtood that Monarchical Kingdom of Jeſus Chriſt in a fleſhly manner, ſaying, that the Saints ſhould reign with Chriſt upon the earth, in all manner of voluptuous pleaſures, *gulæ & luxuriæ*, of gluttony and wantonneſs, which perhaps may be the ſenſe of ſome of our Sectaries, although they pretend to interpret it of a viſible and earthly Monarchy, without any fleſhly and *ſinfull volupty*, as one *Archer* a London-Divine expreſſeth it.

But I will not ſtay ſo long upon that Monarchical Kingdom, for we do not know ſuch a kingdom in the holy Scripture, attributed unto Chriſt, nor to the Saints, although you reade in my Text, *and they lived and reigned with Chriſt*; and indeed it is evident that the Scripture denies it, for we read S. *Joh.* 18.36. that Chriſt ſaid to *Pilate*, *my Kingdom is not of this world*; nor from hence, which manifeſtly contradicts the *Chiliaſts* or *Millenaries* opinion, for if Chriſt (as they ſay) will govern at that time as earthly Monarchs do in a worldly viſible and earthly glory, *how is his kingdom not of this world?*

Moreover, if there were ſuch a kingdom given to our Saviour, we ſhould have heard in the Scripture of a third perſonal coming of Jeſus Chriſt, which we do not; for the Scripture makes onely mention of two perſonal comings of our bleſſed Saviour, where the firſt is his coming in humane weakneſs, to make us ſtrong againſt our powerfull enemies, the devil, the fleſh and the world; the ſecond his coming in majeſty and glory, to give judgement to the quick and dead after their reſurrection, and we confeſs in our Creed *that from thence*, that is, heaven, where Chriſt now is, *he ſhall come to judge the quick and the dead*, which is confirmed by the *Athanaſian* and *Nicene* Creed, to whith we muſt keep cloſe, as being *the faith which was once delivered to the Saints.*

And if ſome Millenaries will not underſtand that

that Monarchical kingdom of our Saviour personally, then that kingdom fals of it self, for Christ now reigneth by his Spirit in the hearts of his regenerated Subjects, as they will confess with us, and they reign with him; for as our Text saith, *and they lived and reigned with Christ.*

But further that Monarchical Kingdom of Christ cannot stand without two general corporal resurrections, the one of those Saints which were dead before that personal coming of Christ, at which he shall take the administration of his Monarchical kingdom, the other at the end of the world at his final coming to judgement, as they themselves acknowledge, which is a thing that the Scripture makes no mention of; for the Word of God makes onely mention of one general corporal resurrection, at the end of the world, as you may see *Job* 19.25. where it is said by that most patient Patriarch, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God*; nay *Martha* as you reade S. *Joh.* 11,24. confesseth to Christ, that *her brother shal rise again in the resurrection of the last day*, and not at the day of the administration of Christs Monarchical kingdom; and you know that S. *Paul* 1 *Cor.* 15,52. saith, that *in a moment, in the twinkling of an eye, we shall rise at the last Trumpet*; and so in our Creed we confess *the resurrection*, and not *the resurrections of the flesh*; and that will not serve

the Millinaries to ſay, that in our Chapter in the 5. *ver.* it appears clearly that there are two general reſurrections of the fleſh, when we hear of a *firſt reſurrection* which inſinuates a *ſecond* one; for that firſt reſurrection which is mentioned there, is the reſurrection not of the body but of the ſoul, from the death of ſin to the life of grace, as S. *Auſt.* did well obſerve; I know that ſome take that firſt reſurrection for the glorious happineſs of the ſoul, by which ſhe alone paſſeth by the death of the body into eternal life, and that by the preceding words of the 1. *verſe*, which are, *but the reſt of the dead*, that is, the wicked and reprobate, *lived not again*, &c. becauſe they experimented in hell the firſt death and damnation, which is of the ſoul alone, which obligeth S. *John* to ſay in regard of the Saints departed who are oppoſed to the wicked, *this is the firſt reſurrection, and bleſſed and holy is he that hath part in the firſt reſurrection, on ſuch the ſecond death hath no power*; for thoſe that live with Chriſt in heaven in regard of their ſouls onely, ſhall live with him eternally, in regard of both bodies and ſouls in the celeſtial *Jeruſalem*; but although this explication be true in it ſelf, yet you muſt obſerve, that it is not proper in this place of Scripture, which conſiders the wicked and godly men not as departed from this world, but as living upon the earth; and ſo S. *John* conſiders the wicked as dead in their ſins, and having part in the firſt ſpiritual death, and the godly men

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as living by grace, and having part in the first spiritual resurrection.

I could raise many more Arguments against the doctrine which the Millenaries hold concerning that Monarchical kingdom, but I will not be tedious: I shall pass by the three several assensions of Christ which they hold, for we know no such thing in the Scripture; I shall also omit the place which some Millenaries maintain besides heaven and hell, where the souls of them are, who shall rise to reign with Christ a thousand years; for you know that the Scripture makes onely mention of two places after death; the one of which saith S. *Austin* in his *hypognost.* is according to the Catholick faith, *the kingdom of heaven*, and the other according to the same faith, saith this Father and Doctour of the Christian Church, is *hell*; *Etenim tertium locum penitus ignoramus*; for we are wholly ignorant of a third place, which is confirmed in his Book *de precat. merit. cap.* 28. and insinuated in the 22. *artic.* of the Church of *England*.

I will not trouble you with the several passages of Scripture which they bring to prove that Monarchical kingdom, which they will have with Christ, it is enough to tell you, that they put a meerly literal construction upon the Propheſies and promises of Scripture, which the holy Ghost intended to be spiritually understood; for if the Prophets speak concerning the kingdom of Christ the re-edifying of the Jewish Cities, the pomp

and magnificence of restored *Israel*, and their large priviledges, they draw those things to a gross corporal, and syllabical sense, which the judgement of the whole Christian Church seconded by the event, hath upon good ground ever construed not of the letter but of the spirit, to shew the comfortable condition & great advantage of the Evangelical Church under Christ, manifested in the flesh; which evidently teacheth us, as I said before, that Christ had onely two several kingdoms, of which the one is *providential*, and the other *spiritual*, in which the Saints live and reign with Christ, as you may see in my Text, where S. *John* speaking of that kingdom, saith, *and they lived and reigned with Christ.*

But for a clear illustration of those kingdoms, you must observe, that the *providential* kingdom of Jesus Christ, is his essential, universal and natural kingdom, which he administreth as God over all his creatures, in Majesty and glory, with his Father, and the holy Ghost, and obtaineth as the onely Son of his Father, *jure naturali*, which kingdom is mentioned in *Daniel* the Prophet, 4. 34. and 6.26. but the *spiritual* kingdom of Jesus Christ figured by the kingdom of *Judah* is the donative, personal, and œconomical kingdom, which the Son of God received from his Father, as you may see in *Psa.*2.6,8. where God having *set his Son for our King upon his holy hill of Sion*, saith to him, *Ask of me, and I shall give thee the Nations*

for

for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion; as having in any Countreys ſome that are to be ſaved, as we ſee in *Rev.* 5.9. where it is ſaid, that *Chriſt hath redeemed us unto God by his bloud, out of every kindred, tongue, people, and nation.*

Moreover, you may ſee the ſpiritual kingdom of Jeſus Chriſt, *Dan.* 2. 44. where it is written, *that in the days of the Kings of the fourth divided Kingdom*, which was the Roman Empire, *the God of heaven ſhall ſet up a kingdom*, that is, the ſpiritual kingdom of Chriſt, *which ſhall never be deſtroyed*, in which kingdom the Saints living a ſpiritual and celeſtial life reign with Chriſt, for as you read in my Text, which ſpeaks of that kingdom, and *they lived and reigned with Chriſt.*

But for a clear intelligence you muſt obſerve, that the ſpiritual kingdom of Chriſt is diſtinguiſhed into two wiſe, by reaſon of its two ſeveral adminiſtrations; into the kingdom of grace, and the kingdom of glory, where the kingdom of grace is the Soveraignty which Chriſt exerciſeth in this world over the Elect, governing his people by the Scepter of his holy Word, and defending them againſt their enemies, the devil, the fleſh, and the world, by the mighty vertue of his bleſſed Spirit, which is that kingdom which S. *John* in chap. 3. *ver.* 5. ſpeaks of, ſaying, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*; and *Rom.* 14. 17. the grand Apoſtle

faith], that *the kingdom of God*, which is, the kingdom of grace, *is not meat and drink, but righteousneſs, peace, and joy in the holy Ghoſt*; the kingdom of glory is that Royal Government and Empire, which Chriſt the King of kings moſt glorioufly exerciſeth over the triumphant members of his Church after this life, and ſhall exerciſe for ever in his glorious Palace of heaven, over the bodies and ſouls of all the bleſſed of his Father, after the univerſal Reſurrection, which is that kingdom which is mentioned, *Mat.* 8.11. when Chriſt ſaith, *that many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham, Iſaac, and Jacob in the kingdom of heaven*, and S. *Mat.* 26.29. when he ſaith, *I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.*

But leaving the kingdom of glory, give me leave to tell you, that in our Text S. *John* ſpeaks of the kingdom of grace when he ſaith, *and they lived and reigned with Chriſt*; for you may obſerve, that here is deſcribed the happy condition of the militant Church all the time of the ſhutting up of Satan, in which the faithfull will reign with Chriſt, over the devil, the fleſh, and the world, overthrowing their enemies in their very death and moſt cruel tortures, as you may obſerve by the words that precede my Text, where S. *John* ſpeaks of thoſe *that ſuffered for the word of God, and for the witneſs of Jeſus*, ; after which he addes, *and they lived and reigned*, &c.

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Moreover, the ſeditions, battels, and ſeductions which follow that happy condition of the Church, as you may ſee in the 8. *ver.* where it is ſaid, that *Satan after the expiration of the thouſand years, ſhall go out to deceive the nations, and gather them together to battel*, evidently ſhews, that it is of the kingdom of grace which S. *John* ſpeaks of; which obligeth me to ſay, *and they lived*, that is, the life of grace, which is mentioned in *Gal.* 2.20. where the Apoſtle S. *Paul* ſaith, *I live*, that is, the life of grace, *yet not I, but Chriſt liveth in me*; *and the life*, that is of grace, *that I now live in the fleſh, I live by the faith of the Son of God*; and indeed, it is onely in that gracious kingdom of Chriſt that we live that celeſtial and ſpiritual life; for the life and kingdom of grace are inſeparable, he that liveth the life of grace reigneth with Chriſt, and he that reigneth with Chriſt lives the life of grace; and ſo S. *John* joyns them together, ſaying, *and they lived and reigned with Chriſt.*

And if you regard the Martyrs who died under *Domitianus* and other cruel Emperours, enemies of the Church of God, we may ſay, *and they with the reſt of the Saints lived and reigned with Chriſt*; for the bloud of the Martyrs is the ſeed of the Church, by which many come unto the ſaving knowledge of Chriſt to reign with him in his kingdom of grace, and in regard of thoſe Saints that are born of them, we reade in the 6. *verſe, and they in their ſeed ſhall reign with Chriſt*, where you

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may obſerve, that here there is no mention of the Millenaries Monarchical kingdom, and indeed without ſuch a kingdom the Saints reign upon the Earth with Chriſt by grace, they reign with him by faith, by hope, by patience, and by all the reſt of the Chriſtian vertues; then let us ſay, *and they lived and reign'd with Chriſt a thouſand years*, which leads me to the ſecond part of my Text,

The Second Part.

That number 1000 is taken in *Scripture definitely* and *indefinitely*; *definitely* for a certain & limited number, as you may ſee *Judg.*15.15. and 1 *King.* 3.4. *indefinitely* for a great but not limited number, as you may ſee *Dan.* 5. 1. where a 1000. lords ſignifie a *great multitude of nobility*; and ſo a great but not limited number is deſigned by *many thouſands*, *Rev.* 5. 11. according to which ſence we ſhall take that number of *a thouſand years* mentioned in our Text, for S. *John* ſpeaking of the time of Satans binding, in which the Saints ſhould reign with our Lord and Saviour with progreſs, although not without affliction, faith, *and they lived and reigned with Chriſt a thouſand years*, and that is confirmed by the Royal Prophet, *Pſa.*90 4. where he ſaith, *that a thouſand years are as yeſterday in the ſight of the Lord*, and after him S. *Peter*, 2 *Pet.* 3.8. tels us, that *one day is with the Lord as a thouſand years, and a thouſand years as one day*, to ſhew us, that any long time whatſoever is as one day, even

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as a moment before the Lord, becauſe the eternity of God admits no ſucceſſion as the eternity of angels and men, for in the eternity of God nothing is paſſed and nothing is to come, all things are preſent unto him, which is not to be found in the eternity of angels and ſouls of men, where there is ſucceſſion to be found, and indeed to diſtinguiſh the eternity of God from that of angels and men, which hath a beginning and no end; *Boeth. lib.5. de conſol. Philoſoph.* ſaith, that it is *poſſeſsio totalis & perfecta vitæ ſine termino*, a total and abſolute poſſeſſion of a life without any limit, and ſo S. *Auſtin. lib.1. de ver. relig. cap.44.* ſaith, that in the eternity of God he could not perceive any interval of time, becauſe the intervals of time conſiſt in the motion of things, which are paſſed or are to come, then let me tell you, that the *thouſand years* of our Text do ſignifie all the time of the reign of the Saints, from the binding of the dragon, untill the formal manifeſtation of the Anti-chriſtian juriſdiction, at the looſing of Satan out of his priſon; as you may ſee by the 7. and 8. *verſes* of our Chapter, *and when the thouſand years are expired, Satan ſhall be looſed out of his priſon, and ſhall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battel.*

But for a clear explanation of our Text, we muſt obſerve the beginning of theſe *thouſand years*, for there remains the difficulty, where many Learned men

men have pleaſed themſelvs with their fancies; for (leaving alone *Proſper* who beginneth them at the beginning of the Seventy weeks which *Daniel* the Prophet makes mention of in the ninth Chapter of his Propheſie:) Some with *Alphonſus a Caſtro*, begin the *thouſand years* of our Text after the day of judgement, ſaying, that theſe thouſand years are the eternity of the Saints in majeſty and glory; but the ſeductions of the world after the looſing out of the devil, as you have ſeen in the 7. and 8. *verſes* of our Chapter, evidently ſhews the contrary: Others with the Millenaries, with *Papias*, *Irenæus*, *Tertullian*, *Lactantius*, and others, begin them at the death of the Antichriſt; but you may obſerve, in the 7. and 8. *verſes*, that the *devil being looſed*, after the expiration of the thouſand years, the Antichriſtian juriſdiction ſhall prevail, and ſo the thouſand years of our Text do not follow the Antichriſt but precede him: ſome of the Rabbins, *Ketina* and *Eliezar* among the Iews will have the beginning of thoſe thouſand years, after ſix thouſand of the creation of the world, at the beginning of the 7000 to the very end of it; But how do they know that the world ſhall endure neither more nor leſs then ſix thouſand years, after which the world ſhall have a reſt of a thouſand years; the Scripture I am ſure makes no mention of ſuch a thing; and therefore leaving that opinion I ſay, that others begin them at the Paſſion of our Saviour, as *Gregorius* and *Auſtin* and

and *Pererius*; but although it was said, *that at that time the prince of this world should be cast out*, S. *Joh.* 12.31. and *that in the Cross Christ, having spoiled principalities and powers, made a shew of them openly, triumphing over them in it*; yet you must know that it was not the beginning of Satans binding, and therefore I omit for the same reason the opinion of some Learned men that begin the thousand years at the *death of Julian* the Apostate, in the beginning of the Reign of *Constantine* the Great.

For if we seriously consider, we shall see, that a thousand years begin at the Nativity of Jesus Christ, at that time Christ *beheld Satan as lightning falling from heaven*; for at his Nativity he *took that strong man, bound him, and spoiled his house*, as Christ himself insinuates, *Mat.* 12.29. did not the devils know that they were bound when they besought our Saviour saying, *if thou cast us out, suffer us to go into the herd of swine?* Mat. 8.31. you cannot but know that verity, if you consider that the devils could not stand before him without fear and trembling, as we reade in the Evangelists, and the heathens themselves shew us, that the devils were bound at the Nativity of Jesus Christ, for *Suidas in vita August.* recordeth, that *Augustus* the Emperour, enquiring of the Oracle of *Apollo*, what man should reign after him, received no answer from the devil, then that "an Hebrew "child newly born among the Jews, hindred him

"to

" to speak; and commanded him to depart from " thence; and I have read, that all the Images of *Egypt* did fall to the ground, when our blessed Saviour entred into that Countrey to avoid the bloudy fury of the *Infanticide* King *Herod*.

Moreover, some Learned Historians tell us, that the *Romans* having formerly consulted the Oracles to know how long the Temple of the Goddess *Peace* should stand, an answer was made them, " *until a Virgin should bring forth a child*; and so it came to pass, for at the blessed Virgins deliverance, it fell to the ground; and further *Plutarch. de defect. orac.* doth report, " that in the Reign " of *Tiberius* the Emperour, a strange voice and " exceeding horrible clamour, with cries and howl- " ings, was heard by many in the *Grecian* Sea, la- " menting and complaining that their great god " *Pan*, the master devil was now departed, inso- " much that all the Sea resounded their dreadfull " Ecchoes; whereby it is plain and manifest, that even in all parts the devil complained on the Nativity of our Lord and Saviour, as being at that time so bound, that he could not as he did before seduce the Nations of the earth, for many of the Gentiles seduced before by him, came at that time unto the knowledge of Jesus Christ, and suffered Martyrdom for our Lord.

And all that agrees very well with the narration of S. *John* described in our Chapter, for the beloved Disciple of Christ saith at the 1. *verse*, that

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he ſaw an angel coming down from heaven, having the key of the bottomleſs pit, and a great chain in his hand, to bind the prince of darkneſs with it, which ſhews us Chriſt who came down from heaven, as S. *John* himſelf ſaith in the 6. chap. of his Goſpel, that being conceived by the holy Ghoſt in the womb of the bleſſed Virgin, [redacted] he might be born of her to deſtroy the works of the devil, and binde that ſtrong man, as you may reade in the 12. of S. *Mat.*

Then you may ſee that the thouſand years of our Text begin at the birth or Nativity of our Saviour, to continue untill the formal manifeſtation of the Antichriſtian Juriſdiction at the looſing of Satan, as you have ſeen by the 7. and 8. *verſ.* of our chapt. which time is already expired and finiſhed; if you conſider who are thoſe that are called *Gog* and *Magog*, who are to exerciſe their tyranny againſt the Church of God, after the expiration of the thouſand years, as you may ſee in the 8. and 9. *verſes, the devil ſhall go to deceive the nations of the earth, Gog and Magog, and gather them together, and they went upon the breadth of the earth, and compaſſed the camp of the Saints about, and the beloved City.*

You know that *Gog* and *Magog* are two words which are taken from the 38. of *Ezechiel* the Prophet, where the Jews by *Gog* underſtand the *king*, and by *Magog* the *people*; but you are not ignorant that *Magog* was one of the Sons of *Japheth*, as

you

reade in *Gen.* 10. 2. who at the firſt did inhabit next to the *Caſpian* mountains, and by ſucceſſion of time extended themſelves into all parts of the world; from thence came the *Scythians*, *Tartarians*, and other *Barbarians*, from thence came the *Hunnians*, *Vandals* and *Goths*, and therefore it is not without reaſon, that thoſe people are ſaid to be *as the ſand of the ſea* in the latter end of the 8. *ver.* of our chapt. for they have ſupplied the world with almoſt an infinite number of people, which cauſed ſome Learned men to ſay, that the North was the ſhop of all Nations, from thence come alſo *Turks*, who by violence took away the *Saracenical* Empire; as for *Gog* you know that it is the proper name of one of *Joels* ſons of the poſterity of *Reuben*, 1 *Chron.* 5. 4. who inhabited Eaſtward, and filled the Little *Aſia* with his poſterity, which was called *Gog*.

But theſe Nations which came from *Gog* and *Magog* having degenerated from their anceſtours, became cruel enemies unto the people of God, as you ſee by *Ezech.* 38. and from thence the Scripture ſpeaks of *Gog* and *Magog* to repreſent the open and ſecret enemies of the Chriſtian Church, as you ſee by the 8. *ver.* of our Chapter, with a part of the 9. *ver.* which ſhews us, that thoſe Nations *Gog* and *Magog compaſſed about the Camp of the Saints* to fight them, then we cannot but underſtand the *Turks* by *Magog*, and the Pontificial Tyranny with the cruelty of the Sectaries

ctaries by *Gog*; as for *Magog* from *Miggag revealed* and *discovered* it becomes well the *Turks*, for they are manifest enemies of Jesus Christ, and open persecutours of his poor members; they publickly esteem *Mahomet* that grand Impostour, the son of the Prince of darkness, before our Lord and Saviour, who is the Son of God, and prefer their *Alcoran* full of *Gentilism*, *Judaism*, and *Arianism*, compiled by men of impiety, before the sacred Scripture, inspired by the holy Ghost the essential piety; as for *Gog*, let me tell you that it becomes well the tyranny of the Church of *Rome* with the cruelty of the Sectaries; for *Gog* from *Gag* is the same as *covered* and *hidden*, which is very fit for them, for they cover and hide their tyranny and cruelty under the cloak of Religion, professing *one Jesus Christ, and him crucified*, when they crucifie and hang the true members of our Saviour; in all their wicked designes they pretend the good of the Church, when they rend and defile it; and so by a damnable hypocrisie cover all their profanations and wickednesses, as you have in this Realm beheld with your eyes; where the Jesuites with the Sectaries erected a black Tribunal for a most pious and Christian King, and his faithfull Subjects, under a pretext of a good Conscience.

And indeed as *Gog* did degenerate from his Predecessour *Jacob*, and his father *Joel*, who with humility and reverence adored the Almighty God

of *Israel*, and followed his orders, so did the Church of *Rome* with the Sectaries degenerate from their Ancestours, who acknowledged with all humility and obedience the Church of God and its orders; or if you will, as *Gog* did imitate *Reuben* who defiled his fathers bed, so the Church of *Rome* with the Sectaries imitate Satan, who defileth the Church of God with Schismes and heresies; which makes you clearly see, that *the devil is looſed out of his priſon*, and that *the thouſand years are expired and finiſhed; they lived and reigned with Chriſt a thouſand years*; not that I will say that the Saints do not now reign with Christ, for I know that they do reign with him when they are his regenerated Subjects, but that now they reign not with Christ with such progress as they did before the expiration of the thousand years of Satans binding; for we seldom now see a true conversion, or a sincere repentance of our sins, but rather often obstination appears in our errours, we will not change them because we defended our sins openly, and so by our ambition we destroy the Church of our blessed Saviour; there is no fear of God amongst us, nor sincere love one to another, nor charity towards our poor afflicted brethren, as there was in the time of Satans binding; we are as hard as *Pharaoh*, as cruel as *Cain*, and as profane as *Esau*; it seems that all the Christian vertues are vanished amongst men, and that all vices have took their places to give way unto the

prince

prince of darkneſs, who is now looſed out of his priſon; for *they lived and reigned with Chriſt a thouſand years.*

Perhaps you will tell me, if the thouſand years are now finiſhed, or as you ſaid, *expired* at the formal manifeſtation of the Antichriſtian Juriſdiction, how can it be ſaid, that *Satan is looſed out for a little while* or *ſeaſon*, as it is ſpoken in the 3. *ver.* To that I anſwer and ſay, that this may very well be ſaid in regard of Satans eternal binding, which followeth after his looſing out of his priſon for a while; indeed if you conſider the thouſand years binding of Satan, I confeſs that his looſing out will ſeem a great while; but if you look upon Satans eternal binding, his looſing out is but *a little ſeaſon*, which makes me wonder at the Millenaries opinion, who expect now a viſible and earthly reign, for in the expectation of ſuch a reign, they looſe the ſpiritual kingdom of our Saviour, and in their pretended happineſs, they may finde a true unhappineſs.

But I will ſtay no longer upon that imaginary kingdom, for the kingdom that I propoſed unto you, is a true and ſpiritual kingdom; the kingdom of our Saviour which is of grace, without which it is impoſſible to obtain the kingdom of glory; for you know, that we muſt firſt reign here in grace, before we can reign hereafter in glory; then let me tell you, that the Saints who now reign with Chriſt in glory, lived and reigned be-

fore with him in grace by many years; for as you read in my Text, *and they lived and reigned with Christ a thousand years.*

Conclusion and Application.

But let us conclude with application, to learn from our Text, that the Saints who are actual members of our Saviour live with him in this world the life of grace, the onely life of Gods children, who are not *born of the flesh but of the Spirit*, Joh.3.6. *not of corruptible but incorruptible seed, the word of God, which liveth and abideth for ever*, 1 Pet.1.23. not of the prince of darkness, but of the Father of lights; for as we read, *and they lived and reigned with Christ*; indeed there is none but those that are light in the Lord that possess it; for this spiritual life changes our darkness into light, and our vices into shining vertues, and makes us like unto the Sun of righteousness by the gracious brightness which the life of grace procures unto us, which is a life that the Scripture cals the *life of Christ*; because the life of grace looks on Christ as on its sacred object, and its meritorious cause; and by excellency the *life of God*, not as if God were not the authour of the natural life of the vegetative, sensitive, reasonable, and intelligent creatures, for we know that the God of heaven and earth gives life to all these creatures, and that the natural life dependeth of him as of the God of nature; but it is so called because God by the life of his grace liveth in his children,

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that they may live unto him, and conform themselves to his sacred Will; for the regenerated know that by that life *we die to sin, and live to righteousness, always tending towards the mark for the price of the high calling of God.*

Moreover, the life of grace is such an advantage to the regenerated Christian, that by it the image of our God, which we by our sins have defiled, is restored in our corrupted nature, and therefore the Scripture shews us, that the life of grace is nothing else but the *new creature* and the *new man*: I wish that I could speak with the tongue of Angels to express in some kinde that celestial and spiritual life which the Saints enjoy in our Saviour, for I am sure that you would be ravished with admiration in the very hearing of that sacred life, yet I desire that you give place to my weakness, excuse my infirmities, and suffer me to exhort you to run after it with all the sincerity of your hearts.

But before, forsake the world and its lusts; for it is impossible to live with Christ while we live the life of this corrupted world; let then every one of us pull down the Idols which we have erected upon our hearts to the profanation of the Name of the Almighty God, and confusion of our immortal souls; you that are covetous, let me perswade you to remove *Mammon* from your affections, that you may offer an agreeable sacrifice unto God, and come to the life of grace; consider that riches continue not long with us, for you know

that ſometimes the ſea, that unconſtant Element takes by violence all ours, and that which we had from others, as great Merchants by experience may inform you, and ſometimes a ſickneſs will conſume our eſtate; nay, ſometimes the negligence or bad conſcience of our debitours will deprive us of all our revenues, and make us poor and miſerable; but ſuppoſe that all your goods remain with you all your lives time, at laſt they muſt leave you although you will not leave them; for at death, you carry nothing with you but a winding-ſheet in the grave, and a good or bad conſcience before the tribunal of God:

You that are voluptuous, leave your ſenſual pleaſures that hinder you to come to the life of grace; Conſider that the pleaſures of this world paſs as ſoon as they appear unto us, you enjoy them for ſome moments onely, and that with grief after their poſſeſſion; for you know that ſorrow inſeparably follows the ſenſual pleaſures of this world; thoſe beauties which captivate our affections are mortal and changeable, and vaniſh at the leaſt ſickneſs, but we are blinded by the fatal and irreligious *Cupid*, which holds us faſt with his voluptuous chains, which we muſt break to turn our faces to the eternal beauty which is unchangeable and full of purity and holineſs, that we may enjoy the celeſtial pleaſures with the ſpiritual life which we have in Chriſt; you that are ambitious leave your worldly honours, and pull down your pride,

and

and with humility desire of God through Jesus Christ the life of grace, that you may live with our blessed Saviour; let every sinner pluck his sins out of his own heart, that he may be able to receive the celestial impressions upon it, to die unto sin, and live unto righteousness.

But observe, that if the Saints or faithfull live with Christ in this world, they reign also with him, for it is onely in the gracious kingdom of Jesus Christ that we live the life of grace; and it is true enough, nay, no Christian can deny, that the Saints reign here with Christ, for in his kingdom the Saints have power over their sinfull flesh, when before their coming into it, the flesh had power over them; which obliges the grand Apostle S. *Paul* Rom. 6. 12. to say, *let not sin reign therefore in your mortal bodies, that you should obey it in the lusts thereof*; in that kingdom of Christ we have power over the prince of darkness, the god of this world; for in that kingdom we have him under our feet, all that he can do is to howl and cry, but not hurt nor offend; for in all the assaults which the devil presents unto the regenerated Subjects of our Saviour in the kingdom of Christ, they obtain the victory through him who suffered for their sins, and destroyed for them that power which Satan had over them; in that kingdom of our Lord we have also power over this corrupted world, when before, it had an Empire over us; you are no more subjects nor slaves

of its corruptible treaſures, vaniſhing honours, and ſenſual pleaſures; for if you poſſeſs ſome honours, enjoy ſome pleaſures, and have riches, you apply not your hearts unto them, and ſo you poſſeſs them as poſſeſſing them not.

Moreover, Conſider what advantage we have in that ſpiritual kingdom of Chriſt; for reigning with him we are in ſome kinde *mundi Domini*, the Lords of the world, becauſe we have a ſpiritual right to all the creatures of God; for as the Apoſtle ſaith, 1 *Cor.*3.21. *all things are yours*; but I ſay a ſpiritual right to diſtinguiſh it from that which we call natural and civil right, which men have to that which they legally poſſeſs, for we muſt take heed of this errour which makes an univerſall confuſion whereever it prevaileth.

Now give me leave to tell you, that it is by faith that we here reign with Chriſt, and that it is by hope, by charity, and by patience with all the reſt of the Chriſtian vertues; for you know that they defend and hold us faſt againſt our enemies, ſo that we prevail againſt them in our afflictions and calamities even in our death; Leave then the Millenaries with the earthly opinion of their worldly kingdom; let them poſſeſs the earth if they will, as for us we muſt look up to heaven to give there all our meditations while we live upon the earth; we muſt leave the earthly kingdoms to the *Alexanders* and *Cæſars*, and ſeek after the ſpiritual kingdom of Chriſt, for it

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is impossible to come into the Celestial Palace of our God, if we have not been in the gracious kingdom of our Saviour; then let us all look now for that kingdom, and keep there all our life time, that having lived and reigned with Christ in grace, we may hereafter live and reign with him in glory. *Amen.*

TO

To the truly Noble
and Religious Gentlewoman,
Mrs *TAMISEN BROOK*
Grace, Happineſs and Peace.

Madam,

IF *I were ignorant of your great Piety and Charity, many hundred Families would make me know it; you and your moſt worthy Family is always at work for the poor members of our bleſſed Saviour; you are another* Dorcas, full of good works, *your thoughts are always in heaven though you live upon the earth, your words tend continually to union and peace, and your great care is to* work out your ſalvation with fear and trembling; *which is ſeen not onely in your private*

vate devotions, but in the publick ones, where I may ſay that you are a pious and godly example to all others of your Sex; indeed the Church of England, *among all the daughters ſhe did procreate, there are few to be compared with you; but if your humility will not accept of that expreſsion, permit me to make all the Engliſh world know that the Church never poſſeſsed a better one; for every one knows that your houſe is a Temple, and a little Church where Vows and Prayers are continually ſent up to heaven for the preſervation of the Church of* England *our mother, and for our gracious Prince, nay, for the converſion of thoſe that are diſtant from the true knowledge of our Saviour, who came into the world to redeem us from our iniquities, the redemption of men being our Saviours meat, which I preſent you with as it was delivered by me in a Sermon, which I hope you will accept, being the meat which daily you and your worthy Family feed upon;*

for

for I am not ignorant, that it is your singular pleasure and delectation; nay, I am sure that it is so agreeable unto you, that you will kindely receive it from him, who is,

Madam,

Your most humble

and obedient Servant,

James Le Franc.

Christs

Christs Spiritual Meat:

Delivered in a Sermon Preached in Englisth at the French Church in *Norwich.*

S. Joh. 4. 34.

My meat is to do the will of him that sent me, and to finish his work.

IT is common amongst men to extoll the persons of merit and reputation, but if any amongst you hath ever esteemed a learned and most prudent wit, that could upon any matter choose considerations fit for the instruction of his auditours, and by the object of the sight and other external senses, could with a marvellous industry and aptness awake the internal senses, and lift up our understandings to the contemplation of the highest things, let him now reflect upon our Master, the eternal Wisedom of God the Father our great doctour, Christ *who is over all God blessed for ever*; let him say with me that there is none, that ought to be parallel'd with him; for if you consider the industry

induſtry which Chriſt our Mediatour uſed when he was living upon the earth, you will eaſily conclude that it was admirable, for he ever made uſe of his Celeſtial Induſtry to promote his Fathers glory and mens ſalvation, taking ſometimes an occaſion from their too great inclination which they had after the things of this world, to draw them into the knowledge and inquiſition of ſpiritual and eternal things of the heavenly *Jeruſalem*; as you may obſerve in the 6. Chapt. of S. *John*; where Chriſt ſeeing the people carefull to ſeek after him for onely corruptible and common meat, took occaſion to diſcourſe with them about the ſacred bread of God, and the ſpiritual manna, which *if any man eat of, he ſhall live for ever.*

Now let us follow Chriſt through *Samaria*, to obſerve ſome things of his celeſtial actions and wonderfull works; but ſeeing that Chriſt doth ſtay, let us ſtay with him, for I perceive that our Saviour is weary of his journey, and forced to reſt himſelf on *Jacobs* well, but while he reſteth himſelf, there cometh a woman of *Samaria* to draw water; Chriſt diſcourſeth with her about the true and ſpiritual worſhip of God, and takes occaſion from the water to inſtruct her about the celeſtial fountain of living water, which ſhe taſted of with ſuch pleaſure, that ſhe, leaving her waterpot, went into the City to call her fellow-Citizens, the *Samaritans*, and invite them to the participation of that ſpiritual water which ſhe had received from

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our bleſſed Saviour: But while ſhe thus runs to invite them, the diſciples of our Lord deſire him to eat, but Chriſt whoſe hunger was after the ſouls of men, ſaid unto them, *I have meat to eat that ye know not of*, which made them beleeve that while they were abſent ſome body had brought him ſomething to eat, ſaying one to another, *hath any man brought him ought to eat?* but Chriſt that he might no longer keep them in ſuſpence, *becauſe it was given unto them to know the myſteries of the kingdom of heaven*, teaches them, with few but ſignificant words, a great and ſublime myſtery, ſaying, *My meat is to do the will of him that ſent me, and to finiſh his work*, which are the words which I have choſen to entertain you with by the ſpecial aſſiſtance of the holy Ghoſt; but for a clear intelligence of them, I ſhall divide my Text into two parts, where in the firſt I ſhall entertain you with the will and work of him that ſent Chriſt, and in the ſecond part I ſhall ſhew you, that that will and work of God is our Saviours meat, *My meat is to do the will of him that ſent me, and to finiſh his work.*

The firſt Part.

As the Philoſophers place the moral vertues in two ranks, where in the firſt the vertues are glorious and worthy to be loved of themſelves, as *Juſtice*; and in the ſecond rank, worthy to be wiſhed for the vertues of the firſt, as *Courage* which is a fit vertue, when juſtice ceaſeth amongſt

men; so the Schoolmen divide the attributes of God into two orders, where in the first the attributes are incommunicable unto the creatures; as Gods Immensity, Independency, and Unchangeableness, for all the creatures of the Universe, even the Angels, are dependent, changeable and limited natures; but the attributes of the second order are said to be proportionably communicable, *in effectis analogis*, by the resemblance of the effects, as Gods Wisdom, Goodness, and Will, for you know that those attributes are ascribed unto Angels, and given unto men; and as God hath a will, so have Angels and men, as being the right of the intelligent creatures.

But here we shall not speak of Angels nor mens will, but of Gods will, *My meat is to do the will of him that sent me*; for he that sent Christ is God the Father, the Son, and the holy Ghost, according to the old Maxim of Divinity, *opera Dei ad extra sunt indivisa, seu toti Trinitati Communia*, the outward operations of God are common to the whole Trinity; so that you must observe that the Son, the second Person of the blessed Trinity, was sent as Mediatour; for he was one of those blessed Persons who did consult about mens redemption, nay, more then that, he was that sacred one, who of his own free-will offered himself to be consecrated for the performance of that gracious work, as you may see *Heb.* 10.5,6,7. *Sacrifice and offering thou wouldest not, but a body hast*

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thou prepared me, in burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure, then ſaid I, lo, I come to do thy will; where you may eaſily obſerve, that Chriſt as God ſent himſelf as Mediatour, that he might redeem us from the power of the Prince of darkneſs, and the ſpiritual bondage of our ſins.

Nevertheleſs becauſe the firſt Perſon of the bleſſed Trinity is the Father of our Mediatour, and the Perſon *a quo filius agit*, from which the Son doth act; the ſending of Chriſt into the world for our ſalvation, is particularly attributed unto him, as you may ſee in the 5. Chapter of S. *John*, 36. *ver. the ſame works that I do, bear witneſs of me, that the Father hath ſent me*, which verily is aſſerted in many other places of that Goſpel; and ſo in that ſence we muſt ſay, *my meat is to do the will of him that ſent me*, for indeed you muſt obſerve, that that perſon amongſt theſe of the bleſſed Trinity who ſends another, is that perſon from which the perſon ſent proceeds, and ſo we reade in the Scripture, that the *Father hath ſent his Son*, and the Son *miſit Spiritum à Patre*, did ſend the holy Ghoſt from the Father, but we do not reade, that the Son hath ſent the Father, nor the holy Ghoſt the Son, becauſe the Father proceeds not from the Son, nor the Son from the holy Ghoſt, but the Son is from the Father alone, and the holy Ghoſt proceeds from the Father and Son; then let us ſay as before, *My meat is to do the will of him*

that ſent me: And indeed you muſt conſider, that the Father is Authour of our ſalvation by a way which is not given to the Son our Mediatour, as the Son our Mediatour is Authour of our ſalvation by a way which is not given to the Father; for as the Learned men diſtinguiſh ſome eſſential operations of the bleſſed Trinity, *reſpectu termini*, and make them perſonal operations, as the Creation to the Father, the Redemption to the Son, and the Sanctification to the holy Ghoſt; ſo they divide the waies by which the Perſons of the bleſſed Trinity are ſaid to be Authours of our ſalvation; for the firſt Perſon of the Bleſſed Trinity which is the Father, is ſaid to be the authour of our ſalvation by way of procuration, becauſe he procured us that great work in the ſending of his Son, and ſo Chriſt ſaith, *my meat is to do the will of him that ſent me*; the Son our Mediatour is authour of our ſalvation by way of merit, becauſe the Son of God alone is the meritorious cauſe of our ſalvation, not the Father, for he alone acquired it for us through his bloud; the holy Ghoſt is ſaid to be authour of our ſalvation by way of application, becauſe the holy Ghoſt our Sanctifier applieth unto our ſouls the great benefit of our Redemption by his divine vertue.

Now you muſt obſerve in our Text the Father to be authour of our Salvation by way of procuration, and the Son by way of merit, for in my Text, the Father ſends the Son, and the Son our

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Mediatour finiſheth the work and executeth his Fathers will, for Chriſt ſpeaking as Mediatour ſaith, *My meat is to do the will of him that ſent me*, &c.

But let us come to the explication of Gods will, and give me leave to ſay with ſome Learned men for our illuſtration, that there are three ſorts of wills attributed unto God, *reſpectu rerum quas Deus vult extra ſeipſum*, in regard of things which God wills out of himſelf; I ſay in regard of things which God wills out of himſelf, for if you conſider the object of Gods will, as not being out of himſelf, you muſt know, that the object of his will is God himſelf, and by conſequence there is no difference in Gods will, for it is nothing elſe but *Deus ſeipſum volens*.

In regard then of things that God wills out of himſelf, the firſt ſort of will attributed unto God, and that properly is *voluntas decreti*, the will of Gods Decrees, by which he freely and moſt certainly from all eternity determined to manifeſt all things which were to be framed in time, of which will it is ſpoken in the 1. Chapt. to the *Epheſians*, the 9. *ver.* when the Apoſtle ſaith, *that God hath made known unto us the myſtery of his will*, that is, the will of Gods decree, which by the Schoolmen is called *voluntas beneplaciti*, the will of Gods good pleaſure, becauſe by it, according to his good pleaſure, and without any merit in our ſelves he loved us; *voluntas antecedens* Gods antecedent

tecedent will, becauſe from all eternity, before any thing was created, it was approved in God; *voluntas abſoluta*, Gods abſolute will, becauſe it is grounded upon his good pleaſure, and doth not depend of things which are framed in time; and *voluntas occulta* Gods ſecret will, becauſe *a priori* at the firſt, it was not revealed unto the ſacred Angels, nor perceived by men;

The ſecond ſort of will aſcribed unto God, and that improperly, is *voluntas ſigni*, Gods will of ſigne, by which God ſhews us what is agreeable unto him, and what he will have us to do; which is the mark and teſtimony of Gods decree manifeſted in his holy word, although not always the ſigne of that decree which is firſt conceived by us; which will, indued with ſeveral names, as Gods conditional will, Gods revealed will, and Gods conſequent will, is declared unto us under the preſcription of a commandment or prohibition, and under the rule of a promiſe or threatning; for as the Magiſtrates Commands are called their will, ſo Gods Commandments or Promiſes are called his will, as you may ſee *Act.*13.22. *I have found David the Son of Jeſſe a man after mine own heart, which ſhall fulfill all my will*, or as it is expreſſed in the Original, in regard of ſeveral Commandments and Orders, πάντα τὰ θελήματα μου, *all my wills.*

The third and laſt ſort of will attributed unto is *voluntas objecti*, Gods will of object, which is nothing

nothing elſe but the things that God wills, commands and preſcribes unto us; that is the object of Gods Commandments, as it doth appear, 1 *The.* 4.3. *this is the will of God, even your ſanctification*, ſo in the Lords Prayer when we ſay *thy will be done*; and in our Text, Chriſt ſpeaking of that will of object, ſaith, *my meat is to do the will of him that ſent me.*

Now to know what is meant by that will, we cannot have a better Interpreter then Chriſt himſelf, who ſaith in the 6. Chapter of S. *Johh, ver.* 39. *This is the Fathers will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day*; it was that which his Father told him before his Incarnation *Iſa.*42.6,7. *I the Lord have called thee in righteouſneſs to open the blinde eyes, to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon houſe*; and you know when Chriſt prepared himſelf for the execution of his Fathers will, that he ſaid, *Lo, I come to do thy will*, Heb.10.9. *by which will*, ſaith the Apoſtle, *ver* 10. *we are ſanctified through the offering of the body of Jeſus Chriſt once for all.*

But for a clearer illuſtration, let me tell you, that this will is the ſalvation of man, which our Lord came to advance and to accompliſh, for you know that to that end Chriſt was ſent into the world, *that whoſoever beleeveth in him ſhould not periſh but have everlaſting life*, Joh. 3. 16. a

truth which manifestly appears, *Isa.* 49.6. when he saith in the person of the Father, speaking to the Son, *I will give thee for a light unto the Gentiles, that thou mayest be my salvation unto the end of the earth*; nay, a truth manifested by our Saviour when he lived amongst us, as now he will have us to understand it, when he saith, *My meat is to do the will of him that sent me, and to finish his work*; then you may observe, that this will of God was the manifestation of his Fathers most sacred counsel unto the world, Christ being the sacred Interpreter of his Father, and the word by which he informs us of his will, for as Christ saith, S. *Mat.* 11.27. *all things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father but the Son, and he to whom the Son will reveal him*, this sacred will of God was the fulfilling of the Law for those who should receive him by a most fiducial apprehension, for as *Ambrosius* saith, *perfectionem legis habet qui credit in Christum*, he that believeth in Christ hath the perfection of the Law, which he had learned from the Apostle S. *Paul*, Rom 10.4. who says Christ is τέλος the *end or perfection of the Law for righteousness to every one that believeth*; this sacred will of God was the death of our Saviour for the sins of those that should obey him, as you clearly see, *Heb.* 5.9. where we reade, *that Christ being made perfect through sufferings, he became the author of eternal salvation unto*

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all them that obey him, that they may be conformed to the most bright image of him that saith, My meat is to do the will of him that sent me, but let us adde, *and to finish his work.*

To tell you that, I need not to give you an enumeration of all Gods works, for the work of God, of which it is spoken in our Text, is the same as the will of him that sent Christ; for as *Euthimius* saith, the will of the Father who sent Christ, and the work committed unto him, is the Salvation of men, according to that of S. *John*, 17.4. where Christ saith, *I have finished the work which thou gavest me to do*, and so the will of God which we have expounded unto you, is the work of God which our Saviour had to perform, and indeed it is not without cause, that this will is called *a work* because the satisfaction for mens sins, and their reconciliation with God is a work by excellency, a work compounded of many works, which nevertheless are under one work, which is our redemption; then you must observe that this work doth not consist in the last act that Christ performed upon the Cross; for he wrought in it when he *sought after the lost sheep of the house of Israel*, he wrought in that gracious work when he lett the Gentiles, their neighbours, take some crumbs of his sacred bread for the salvation of their souls; he wrought in it when he did communicate himself unto the *Samaritans* which were grown a base people, and amongst whom the service of the God

God of *Iſrael* was not pure, he wrought in that ſacred work all the time he was upon the earth, till his obedience was accompliſhed upon the Croſs, where he ſaid, *It is finiſhed*, S. John 19. 30. *ver.*

But obſerve, that this work is of another rank then that of our good works which God commandeth, approveth and worketh in us by his holy Spirit; for this work of our ſalvation is the great and ſublime work of God; a work which excels the great work of the Creation, being a work, as I may ſay of greater labour then that of the Creation, for as S. *Auſtin* ſayes, *Deus loquendo creavit ſed patiendo redemit*, God created the world by his ſpeaking, but he redeemed it by his ſuffering; becauſe the ruine and perdition of men was ſuch, that there were more obſtacles at the redeeming of men, then at the creation of the Univerſe; for, beſides there was the ſame vertue required to raiſe the dead, as to give being to nothing, and life to duſt; the juſtice of the living God was oppoſed unto their ſalvation; therefore to ſatisfie the divine juſtice the death of our dear Saviour was neceſſary for them, to whom God had ſaid, *Gen.*2.17. *In the day thou eateſt of the tree of the knowledge of good and evil, thou ſhalt ſurely die.*

Moreover this work of our ſalvation is a work in which God manifeſted his Wiſedom in an higher degree then he did in that of the Creation;

on; for besides we know more of the Divinity by the work of our redemption, then we do by the work of the Creation (the mystery of the Trinity being revealed unto us by that work of his grace, which was not not discovered by the works of nature) we see in our Redemption Gods admirable work; a most wonderfull way, where God punisheth our sins, and with all saves men by it, so that the punishment of mens sins in our Saviour becomes the salvation of them; nay, more then that, in that sacred work, Christ the Physician took Physick for us his Patients, to heal us of our spiritual sicknesses, where in nature the Physician gives Physick to his Patients to cure them of their corporal diseases; then let us say, *My meat is to to do the will of him that sent me, and to finish his work*; where you must yet observe that this work is the onely work of Christ, for this work is such, that no man nor angel can reach unto it, there is none but the *Lion of the Tribe of Judah* the Son of God, that can say in regard of this great and mighty work of our Redemption; *My meat is to do the will of him that sent me, and to finish his work*, which leades me to the second part of my Text.

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Thoſe that are acquainted with the Scripture know there are two ſorts of meat, the one for the body, which is the common ſignification, as it is the common meat; the other for the ſouls which is ſpiritual by reſemblance and proportion to the corporal meat, which is the metaphorical ſignification of that word *meat*; and indeed as the material meat maintains and keeps our bodies, ſo are our ſouls maintained and kept by the ſpiritual meat; moreover, as our bodies increaſe and receive their ſtrength againſt weakneſs, from the material meat, ſo have our ſouls their growing unto a perfect man in our Saviour, and receive their ſtrength againſt all temptations by the ſpiritual meat.

But if the ſpiritual meat hath ſome reſemblance with the corporal meat, give me leave to tell you, that there is ſomething in the ſpiritual meat which is not to be found in the corporal; for the corporal meat muſt be given to thoſe that enjoy a corporal life, otherwiſe it cannot help all our dead bodies, but the ſpiritual meat which is the nouriſhment of our ſouls, that proceeds from God, when it is given to thoſe that are ſpiritually dead, reſtores them unto a celeſtial and ſpiritual life; moreover, the corporal meat can for a time keep our natural and temporal life, but it cannot preſerve us from death; but the incorruptible meat of the Word of God, and above all the living bread which cometh down from heaven gives an

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everlasting life to our souls, and preserves them from eternal death.

And further you must observe; that after this life, all corporall nourishments shall cease, but never the spiritual nourishment of our souls for the blessed of [redacted] God the Father, shall ever sit at the table of their master, to eat with him of the sacred bread of God, and drink the new wine of the kingdom of heaven with him, that saith, *My meat is to do the will of him that sent me, and to finish his work*, where by these words you may easily see, that in this place the word *meat* is taken in a spiritual sence; but

For the better explication of this *meat*, let us observe that the spiritual meat hath some properties and effects that presuppose some imperfections in our souls, when the spiritual meat is an aliment and medicine for them; which cannot agree with our blessed Saviour, nay, more then that, those qualities ought not to be ascribed or adapted unto him, who is all perfect, *Christ our Redeemer, who is a lamb without blemish and without spot*; and you will confess that Christ who gives life to the world, needs not its entertainment nor restoration of any strength; but behold there is something in the spiritual meat which will very well agree with our blessed Saviour: delectation and pleasure, for you must know that as the material and corporal meat (when it is present and taken by a man of a good appetite) doth recreate and

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generate pleaſure and delectation; and (if it be abſent) cauſeth a great deſire, ſo doth the ſpiritual meat; for when it is preſent and taken by our ſouls that ſeek after it, it recreates them, and gives the ſouls a great but ſpiritual pleaſure and delectation.

And after this manner the eating and drinking is taken often in the Scripture for the poſſeſſion and enjoying of very acceptable and pleaſant things; for the celeſtial and ſpiritual pleaſures which we in this life and after it ſhall enjoy in the Lord; as you may ſee, *Pſal.19.10.* where the Pſalmiſt ſpeaking of Gods Commandments celebrates them *as more to be deſired then gold, and ſweeter then honey*, and in many other places of the ſame book, as *Pſa.42.3. Pſa.63.1,5.* the royal Prophet expreſſeth his moſt fervent deſires for God by hunger and thirſt; and his greater pleaſures by the fulneſs of marrow and fatneſs, ſaying, *My ſoul thirſteth for God, for the living God*; and then with delectation, *My ſoul ſhall be ſatisfied as with marrow and fatneſs, and my mouth ſhall praiſe thee with joyfull lips*; moreover, Chriſt ſpeaking unto his Diſciples of the ſacred pleaſures which we ſhall enjoy in the poſſeſſion of the ſpiritual bleſſings in the Celeſtial *Jeruſalem*, ſaith, *Luke 22.30. I appoint unto you a kingdom that ye may eat and drink at my table.*

In this ſence Chriſt calls his Fathers will and work his *meat*, ſaying, *My meat is to do the will of him*

him that ſent me, and to finiſh his work; becauſe it was all his pleaſure, all his delight, and all his deſire; as if Chriſt ſhould ſay unto his Diſciples, who preſented him meat that he might eat of; I am not touched now with an appetite to corporal meat, even after my wearineſs, which forces me to reſt my ſelf on *Jacobs* well, as I am deſirous to accompliſh Gods work, and the will of him that ſent me, and indeed the care of that great and ſublime work, makes me forget to eat any thing for the refection of my body; where you muſt obſerve, that there are two things which make men forget to eat and drink, a great ſadneſs, and a great pleaſure; for you know that ſometimes a great ſadneſs will ſo feed an afflicted man that he will forget himſelf, and leave his meat and drink, as it doth appear by our royal but afflicted Prophet, *Pſa.*102.4. ſaying, *My heart is ſmitten, and withered like graſs, ſo that I forget to eat my bread*, and *Pſa.*42.3. he ſaith, *My tears have been my meat day and night, while they continually ſay unto me, where is thy God?*

But if ſadneſs makes us forget our meat and drink, much more doth pleaſure, on which a proverb is framed, where it is ſaid, *he takes there ſo much pleaſure that he loſeth his meat and drink*; and you know that to be true, for oftentimes a profound meditation on ſome agreeable things, or a pleaſant exerciſe will make us forget the time of our refection, as it appears in our bleſſed Saviour,

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who ſaith, *My meat is to do the will of him that ſent me, and to finiſh his work*; for Chriſt refuſeth the meat which his Diſciples preſented him, becauſe all his pleaſure and his delight was in the ſalvation of men, and converſion of thoſe who were to come to meet him, as you may ſee in the 40. *verſe* of our Chapter; he would not then feed upon his Diſciples corporal meat, but upon the converſion of men, his ſpiritual meat and delicious banquet.

I know that our Saviour did eat many times to ſhew the truth of his humane nature, and make the Jews and others know that he was a true man, but he did leave his meat, when neceſſity of mens ſalvation did require it, to manifeſt himſelf the Saviour of the world; indeed he uſed the corporal meat with the common, but the ſalvation of men was his proper meat; for you know that amongſt all the proviſions which God gives us for our nouriſhment, ſome there are which we taſte of with greater pleaſure then others, as you may ſee in *Iſaac* whoſe ſingular meat was veniſon, *Gen.* 27.3. and ſo every one ſaith, ſpeaking of the meat which he ſingularly loves, *this is my meat*, as Chriſt in this place ſpeaking of the meat which he loved above all, ſaith, *My meat is to do the will of him that ſent me, and to finiſh his work*; Indeed being queſtion of mens ſalvation, he had a ſingular reaſon to ſay, that it was his meat, becauſe no angels nor men could deliver us from the hands of

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the prince of darkneſs; none but God manifeſted in the fleſh; for Chriſt alone God manifeſted in the fleſh is the onely King who did eat at the table of mens redemption; Chriſt is he alone *who hath troden the wine-preſs*, Iſa. 63. 3. *I have troden* (ſaith our Saviour, ſpeaking of that he was certainly to perform) *the winepreſs alone, and of the people there was none with me*, Chriſt is he alone who hath been conſecrated by afflictions for our ſalvation, *Heb. 5. 9. For Chriſt being conſecrated through ſufferings, became the authour of eternal ſalvation unto all thoſe that obey him, and there is no other name under heaven given amongſt men whereby we muſt be ſaved but this of Jeſus Chriſt*, who ſaith, *My meat is to do the will of him that ſent me, and to finiſh his work.*

Concluſion and Application.

Now brethren to conclude, let us conſider the great work of our Redemption, which our Lord and Saviour performed, from the birth of his ſacred perſon to his death upon the Croſs, where he ſaith, *It is finiſhed*, that we may abſtain from ſin, and run after righteouſneſs; let us look upon the divine wiſedom that found a way to punish our ſins, and with all ſave men by it; nay, more then that, a way where the Phyſician took Phyſick for his Patient, to cure him of all his ſpiritual diſeaſes, that we may never ceaſe to praiſe the Lord our God whom we adore; ler us admire here the ten-

der affection of our dear Saviour, who being offended as well as his Father, notwithstanding the reconciliation of men with their God and him through his bloud, that we may exclaim with the Apostle, that *neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Jesus Christ.*

Moreover, let us consider in the work of our Redemption the union of heaven and earth, which our sins had broke; and you shall see that the sacred angels descend from heaven to protect, help, and comfort us against our enemies and eminent dangers, which beset us in this corrupted world; being now *ministring spirits, for them who shall be heirs of salvation*, Heb. 1. 14.

But to admire yet more the great benefits of the incomparable work of our Redemption; consider seriously what we were by our sins before the decretal resolution of God to save men by Christ; examine what we are now by nature, the slaves of the Prince of darkness, the sons of this corrupted world, and the children of death and eternal damnation, our condition was (as it is by nature) worse then *Lots* in *Sodom*, then *Israels* in *Egypt*, then *Sampsons* among the *Philistins*, then the *Jews* in *Babylon*, and the Prophets and Apostles in the obscure prisons; for we were under the power of the god of this world, bound with chains of obscurity, and tyed fast to the infernal pillory

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for our eternal ſhame, if *Chriſt had not come to deſtroy him that had the power of death, that is, the devil.*

Moreover, let us learn here, that although Chriſt is alone in this great work of our Redemption, yet in the general enterpriſe of doing the will of God every one according to his condition is ſent from him to do his will; Kings and Princes have their work from God to do, for as S. *Paul* ſaith, *Rom.* 13. ἄρχοντες, *the Princes are the Miniſters of God for good*; they muſt kiſs the eternal Son of God, the Lord of lords, and King of kings; they muſt lay down at his feet their Sceptre and Diadem, that their kingdoms may continue longer under them; nay more then that, they muſt adminiſter all things for his glory, all the kings of the world being under Chriſt the King of kings; which the great Monarch of *England* moſt piouſly acknowledgeth by the Church, when ſhe ſaith, *that his Majeſty is next and immediately under God and his Chriſt in his Dominions, ſupreme Governour.*

The ſubordinate Magiſtrates have alſo their work from God to perform, they ought to do all things according to equity, and miniſter juſtice without partiality, and weigh with deliberation the conſiderable matters which they have in hand; leſt too much raſhneſs in the execution of them, ſhould embroyl them and the people with ruine and confuſion, or ſome other fatal accidents:

All the Spiritual Guides and Eccleſiaſtical Supe-

riours have a work from God to do which must be their meat, they must consider, that *all things ought to be done decently and in order* in the Church of God; and that they must not do things to please their fancies, or the common sort of people, but our God, and Christ our Redeemer, who did seek onely the glory of his Father that sent him; the nurses of piety and learning, ought to apply their understandings for the work that they have to perform, that they may finde some means to advance and promote the saving knowledge of Jesus Christ, and keep the Church of God from schism, licentiousnes and heresie; all the Ministers have a work from God which they must accomplish, *for we are embassadours for Christ, who hath given unto us the ministery of reconciliation*, 2 Cor. 5. 18. which is a work of a sublime excellence, where we feed our selves with divine meat, when we give others the sincere milk of the word of God.

But further you know, that all Christians have a work from God to do, for they are sent from him to seek after the meat of obedience unto the word of God; that they may live soberly and religiously before him, and by a Christian conversation, inflame the hearts of others to the glory of his holy Name: Lastly, all men and women have their work from God to accomplish in their vocation and family as well the greatest and richest, as the least and poorest of all; as well the Nobility

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as others their inferiours: for to all the intelligent but mortal creatures the time is precious and given for a pious exercise, it must not be employed about drunkenness but soberness, not about the profanation of the sacred Name of God, but its holy celebration; nor about idleness but watchfulness: Let us then, brethren, forsake our covetous desires, let us not run after the impetuons blast of this world, the time which we have employed for our covetousness, pride and vanity, ought to oblige us to redeem it, and to lay aside the *sin which doth so easily beset us* in this corrupted world, pursuing *with patience the race that is set before us, and looking unto Jesus the authour and finisher of our faith*, who saith, *My meat is to do the will of him that sent me, and to finish his work.* Amen.

FINIS.